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THE
JUVENILE ROLLIN;

OR

CONVERSATIONS ON ANCIENT HISTORY.

BY A MOTHER.

VOL. I.

BOSTON:
WILLIAM HYDE & COMPANY.
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P R E F A C E .

To come before the public as an author, with an apology for doing so, has become so customary, that it is almost a violation of good manners to appear without it; and yet so common, as often to obtain but the passing compliment of a look, or perhaps a smile; and the pages it occupies are turned over, to find what is expected to be more interesting in the book itself. But a few moments, therefore, will be asked for an attention to prefatory remarks.

In selecting books for her own children, the writer found a work of this kind a desideratum. The usual studies in a common course of education, geography, arithmetic, &c., are now so simplified and so brought down to the capacities of the mere child, or we might say, infant, that they are often acquired, before the mind is sufficiently strong to receive, to much advantage, the more complex theories of philosophy and chemistry, or sufficiently matured, to relish the dry defini-

tions of grammar, either of our own, or of a foreign language. There is, in such cases, a vacancy of a year or two, somewhere between the ages of six and ten or twelve, (according to the capacity and previous advantages of the child) which might be profitably filled, in part, with a study which would interest at the same time that it would improve and strengthen the mind, without creating a distaste for books by being dry or unintelligible. This vacancy, it was thought, might be supplied in some degree, by an abridgement of ancient history.

But to write such a history, particular enough to be interesting, without being tedious—to insert all that is necessary, in order to keep the connexion, without burdening the memory by a multitude of facts, will be found, by any one who attempts it, a task of no small difficulty. How far the present attempt will answer the purpose intended, must be left for others to decide.

It may be asked, ‘Why adapt the character of the book to *children*? why not elevate it to the taste of the youth of fifteen?’ The answer is, that this would be attempting to force an abridgement upon those who ought to study the whole; and the vacancy complained of would still remain unsupplied: besides that, it would be arrogating to herself an ability which the Author does not claim to possess.

Another objection may be urged by those not much accustomed to the instruction of children, viz. that the *answers* of the children in the recitations, are far above the style of their remarks. But is well known to *teachers*, that children will repeat the words, or very nearly imitate the style, of the author they are studying ; even when the language would appear to be far above their comprehension, if compared with the style of their ordinary conversation with each other.

For the rest—children are best pleased with those books, which most closely copy their own thoughts and words—their own little pleasantries and every day occupations.

Should this little work fall into the hands of those who notice every imperfection, they will doubtless find sufficient employment. It has been written in the midst of the cares and business of a family. *Very few* of its pages have been arranged apart from the interruptions of children's prattle, while *very many* have been, not only *written*, but, doubtless, to the great annoyance of the printer, *copied* too, with a little one on the lap, whose paper must be allowed a place, and whose pen must be filled, precisely as often as her mother's ; with the addition of all those comforting assistants ; such as a shake of the table, or an occasional slide of the paper, or an upsetting of the ink, or a climbing upon the neck ; which, moth-

ers, who wisely turn authors, may at almost any time be supplied. But to those who know what such interruptions are, and are inclined to look with indulgence upon whatever proceeds from a good motive, though but imperfectly performed, the book is offered with some degree of hope that it will be acceptable.

The appearance of future volumes, should life and health be spared, will depend entirely upon the opinion which the public shall form of this. An opportunity to finish the work would be gratifying: but the *last* to *crowd* the efforts of her own pen upon the notice of the public, will be,

THE AUTHOR.

TO CHILDREN.

IN preparing the following pages for your use, the author has endeavored to make the language very plain, and easy to be understood; and to write nothing about ancient times, which is not supposed by historians to be exactly true. She has preferred writing upon Ancient History, because she thinks there are many things in it very interesting and very instructive to the young; and because there were no books on that subject, which were suitable for you. They are all too large and too expensive; and written for older people; and it would be difficult for you to understand them.

The author does not suppose she has written a book that is perfect: and she expects, if it should attract the notice of the critics, they will find, or think they find, many faults in it. However, if there be any thing really

wrong or *improper* in the book, the author hopes your friends will tell us of it; so that you may not be injured by it, and that she may know how to write the better, another time.

When you have read this little work, if you will let her know that you and your parents are pleased with it, she will endeavor, when she has leisure, to write one or two more volumes; in which she will tell you of the Macedonians and their famous kings; and of the Jews, God's ancient people; and also of the Romans, that powerful nation, who conquered almost all that was then known of Europe, Asia, and Africa, and who governed all these countries at the time when Christ was upon earth.

In the intervening time, she wishes you to think of her as your affectionate friend,

THE AUTHOR.

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JUVENILE ROLLIN.

CHAPTER I.

HISTORY OF THE EGYPTIANS.—CHARACTER.

‘WELL, mother,’ said the frolicsome Henry Harrison, as he came home from school on the last day of the summer term, ‘Well, mother, do you remember what you promised us?’ ‘I have promised you a great many things,’ said his mother, ‘and always intend to perform my promises; but you must tell me what particular promise you refer to.’ ‘Oh, I mean about a new study. You said that when Fanny and I had finished Colburn’s Arithmetic, and Peter Parley’s North America, we should have a new study—now we are ready for it, if you will please to tell us what it is to be.’

Mrs H. Ancient History, my son.

Frances. Is that a useful study for girls, mother?

Mrs H. Very useful for any one, if properly taught. In the greater part of your studies, you learn the present state of things

in the world, and how to make use of objects around you, for your comfort and happiness. In History, you learn a little how to conduct yourselves, by the good or evil conduct of others, and the good or evil consequences which followed their conduct. It is something like learning by experience.

Henry. Really, mother ! That is a *new wrinkle* to me, as uncle Robert says. But I must confess, I should like amazingly to have the experience of some of those famous old kings I have heard about, such as Solomon and Alexander the Great, and so on—especially if I could have it by merely reading a book or two.

F. And a comical pair of kings to be put together, surely, are Solomon and Alexander.

Mrs H. And you cannot have this knowledge merely by ‘reading a book or two;’ it requires reflection and application.

H. Well, never mind that—you must know I read a story the other day, of a man who took for his rule when he was quite young, ‘*Patience and Perseverance.*’ Now I really took a fancy to adopt this for my motto ; perhaps I could accomplish as many wonders as he did.

‘You will have to turn over a new leaf to do that,’ said Jane with a hearty laugh; and Henry himself, lost the long face he had

drawn on while he was making known his new resolution. He was an uncommonly playful boy, and although eleven years old, had never applied himself very closely to his book, and was not as good a scholar as his sister, who was two years younger. Yet his parents and friends were well educated, and their conversation was instructive. The children, therefore, possessed much general knowledge, besides what they had acquired from books. But in this respect too, Henry was behind his sister; for she was often listening to what was said, while he was at play. The principal difference between them, however, was this: Frances was very observing, and very sedate, while Henry was very careless, and wanted to be always in a frolic. He loved any body that would 'make fun,' as he called it, and could never endure to see a grave face. As to patience, he was not overstocked; and of perseverance he had scarcely a particle. His new resolution, therefore, was in no small degree amusing to Jane, the younger of the three, who was quite pleased to find something which she could turn upon him, in return for the very frequent jokes he played upon her.

'But what books shall we study in, mamma?' said Frances. 'Go to my table, my dear, and bring me the volumes you find

there,' said Mrs H. 'Now then, Henry,' said Frances, with a sly look, as she re-entered the room, 'here is a fine trial for your motto.' Henry's face lengthened in earnest when he saw four great volumes, and read upon their backs, 'Rollin's Ancient History,' volumes one, two, three and four. 'Mother,' said he with a mournful look, 'mother, must we learn them *all*?' 'How should you relish the task, my boy?' said his mother, gaily. 'Why, if it is *really necessary*—or at any rate,' said he, brightening up, 'I'll try, for I never should hear the last of it from Jane, if I should give out, so quick. And besides, I should really like to know what folks did in old times. But now just please to tell us, mother, for you do not look as though you are in earnest.'

Mrs H. I am pleased to see your resolution, Henry, but you need not until you are older, learn half there is here. I am going to select for you the most interesting portions, and keep the connexion of the history along in the best manner I can; sometimes by telling you stories, and sometimes by reading to you or giving you lessons to recite from these books. 'Oh, I should like that,' interrupted Jane; 'may I learn with Henry and Frances?' 'Certainly, my dear, if you wish,' replied her mo-

ther. 'When shall we begin?' asked Frances. 'As you are so far from school,' said Mrs H., 'I do not intend to send you again until spring; and in the mean time I will teach you what I can of ancient history; and for variety, you shall write, and also review your school studies: will that suit, if you first have a week for vacation?' 'Exactly, mother,' exclaimed Henry, glad to be released from the confinement of school.

The week passed rapidly and pleasantly, and at the time appointed the children were quite ready to begin their new study; even Henry himself was willing for once to exchange his kite and ball, and his hammer and nails, and leather strings, and jack-knife, for a *book*, and a *great book*, too.

'With what kingdom, or at what age of the world shall we begin, mama?' asked Frances, as she laid the first volume on her mother's lap.

Mrs. H. You are acquainted with what little of history there is to be learned of the time before the flood; we will therefore go no farther back than that event. But I will first tell you that the dates of the transactions in these early times are very uncertain. The most we can say is this: by comparing the length of the lives of the persons named in the bible as having lived

before the flood, we find the date of that event to be the year of the world 1650. After this you know the tower of Babel was built; but upon the confusion of languages which took place at that time, the inhabitants separated and went into different parts of the earth. It is thought that the descendants of Shem settled in Asia, those of Ham in Africa, and those of Japheth in Europe. There were, however, many of each family who intermingled with the families of the others, or settled in their neighborhood. I give you this as a very general rule, to which there were many exceptions. It is thought by some that Asher, the son of Shem, founded the kingdom of Assyria; and by others, that Nimrod, the grandson of Ham, went eastward and built Nineveh.

H. Then we shall first take the kingdom of Assyria?

Mrs H. Rollin commences with Egypt, and we may as well follow him; because the early history of Assyria is very little known.

F. And who founded the kingdom of Egypt?

Mrs H. Mizraim, the son of Ham—about the year of the world 1800.

H. Do these books tell us much about Mizraim?

Mrs H. No, nor any other books; nor,

much about any of these early kings. But before we begin the *history* of Egypt, I wish you to tell me something about its *geography*; and then I will tell you of its curiosities.

F. Egypt is the northeastern part of Africa, and lies on the southern shore of the Mediterranean sea.

H. Yes, and it is watered by the Nile, that curious river that answers the purpose of rain to the inhabitants.

J. How? I do not understand that.

H. Why, you see, Jane, it hardly ever rains in Egypt; but it rains a great deal in Abyssinia, the country where the Nile rises; and every year, in the rainy season, the river gets filled, and more too, and runs over, and overflows all the country, and especially the level land of Egypt between the river and the mountains, a space of fifteen or twenty miles wide.

J. But does it not do mischief? our floods often do.

Mrs H. Not often. The country is so level that the water does not run very fast; and besides, at this time the northeast winds blow very strongly, and help to keep the water back. The water is very slimy, and this slime settles on the land, and is better to enrich it than any other kind of manure.

J. What time does it rise?

Mrs H. It commences in May, and overflows its banks in June. In September it begins to subside, and returns to its natural channel in November.

J. But this only wets the ground a part of the year.

Mrs H. The inhabitants have contrivances to take care of the water, and keep it to use when they please. They never have to quit their work and fly to their houses to escape a shower of rain, as we often do, but they have other things to attend to which we do not. Frances, read the sentence I have marked here, and you will understand me.

F. 'In giving this river to Egypt, Divine Providence did not intend the inhabitants should remain idle. The country was cut into numberless canals, in which the water of the river was preserved for moistening the land during the dry season. Opening and shutting these canals was a work of much care and importance. Those in the upper or southern part of the land were first opened, then those farther down the river. When the water had partly subsided, the places by which they communicated with the river were filled up, so that the water could not run out. The ancient Egyptians also constructed curious pumps to raise the water to the higher lands.

These were moved by wheels, which were turned sometimes by oxen, and sometimes by slaves.'

J. But how did the people live when their land was covered with water? How did they get about?

Mrs H. Their villages were built on elevated spots of land, and during the inundation they *sailed* about, instead of riding. In some parts, however, there were causeways, or high roads, built from one place to another.

H. And are all these things just so in Egypt now? And is it as fruitful as it used to be?

Mrs H. Oh no. The people are under bad governors and a tyrannical government; their rulers oppress them, and take no pains to have them instructed; and therefore the people have grown ignorant, and idle, and vicious, and extremely poor. Their canals are much neglected, and their lands suffer from want of care, and they are in general a miserable people.

F. And as we are to learn from the experience of others, I suppose this should teach us to be prudent, and industrious, and wise.

Mrs H. Quite well applied, my dear. And you may usually observe, that evil follows evil in the order I have mentioned. A

man, or a family, or a nation, by becoming ignorant, will usually grow idle, then vicious, and then poor and degraded. Now let us attend a little to the works of the Egyptians, for they were remarkably ingenious.

H. Well then, mother, what did they do in these ancient times that was so very wonderful?

Mrs H. They exceeded all other nations in the arts of *building* and *painting*. There are many remains of their temples and palaces now standing, which are perfectly astonishing. How they could contrive to cut from the solid rock, and erect in their temples and in the streets of their cities, pillars one hundred and fifty or two hundred feet high; or how they could raise to the height of several hundred feet the immense blocks of granite of which their pyramids are built, it is impossible now to conceive.

H. But that appears to me an extravagant story, mother. What did they do it for?

Mrs H. Some of the ancient kings employed hundreds of thousands of their subjects, or of their prisoners taken in war, in transporting the stone from the quarries in upper Egypt, cutting them into proper shape, and engraving the hieroglyphics upon them. One of these piles is said to be

now seven hundred feet square on the ground, and five hundred feet high, tapering as it rises until it is no larger on the top than a common parlor. There were steps running around the building on the outside, and thus the ascent to the top was long, but easy. Generally, they were intended for sepulchres for the kings who built them; but they were often so cruel to their subjects, that their friends did not dare to place their remains where they could be found, for fear they would be taken away and destroyed by the angry multitude. It is thought, too, that the ancients studied astronomy upon the tops of these high buildings.

J. Did they know anything of astronomy, mother?

Mrs H. Yes, they were considerably acquainted with that science, and also with geometry.

F. But their painting, mama—you spoke of that.

Mrs H. Yes, there are ruins now, on the walls of which there are paintings three thousand years old, with the colors as bright as ever: more brilliant than any thing we can now find to paint with. You have read in the bible that in *very* early times the 'fine linen,' and 'embroidered work of Egypt,' and their scarlet and purple, were

in great estimation, particularly among the Israelites.

H. Well, what else did they build besides pyramids?

Mrs H. Their temples and palaces, although in ruins, are still the wonder of the world: Such immense walls, and gates, and rows of pillars, and sphinxes, as can hardly be conceived by those who have never seen them. They often cut statues of their gods or their kings, from one piece of rock, which were of immense size. A late traveller, one of the American Missionaries, mentions measuring a statue of Memnon, seated on a high pedestal. He says they 'stood on the pedestal and measured twelve feet on the leg, and still wanted considerable of reaching the knee.' The length of the little finger is more than four feet. Another statue of the same personage measures twelve feet through the body, and the arm is four feet in diameter, and the statue is more than sixty feet around the shoulders.

H. Now that is grand! I should like to see such a character, right well.

J. I should not; I should be afraid of it.

H. You are a chicken-hearted little girl, Jenny.

Mrs H. There was the Labyrinth too;

this consisted of twelve palaces, arranged around twelve halls, and containing fifteen hundred rooms: and there were the same number under ground: and they were all so connected by passages and winding stairs, &c. that it was dangerous to go into it without a guide, lest you should get lost and never find the way out.

The Temple of Jupiter, at a town now called Carnac, still exhibits most wonderful remains of its former grandeur. In one room are sixteen rows of pillars; nine in a row—and many more in other rooms, some of them are twenty feet in circumference, and sixty or seventy high. A column at one of the gates is forty feet square, and seventy high. And before some of the gates there are double rows of statues, and sphinxes of fifty and sixty in a row. These things are cut out of one piece; and often every statue has the image of some god before it, of the same piece with itself. Some of the stones which form the roof are twenty feet long, and are yet in their places. And all this stone was brought more than one hundred miles. And also the Obelisks; I must not forget to tell you about these. They were stones of various sizes, from ten to twenty or thirty feet square at the ground, and tapering to a point at the top, and were often one hundred and fifty or

two hundred feet high. Then all these buildings and statues and obelisks were covered with hieroglyphics; that is, figures or characters of all shapes and forms, looking as much like Chinese letters as like any thing; and also figures of animals: these were the public records of the actions of their kings or their gods. They were cut in the rock as the letters are cut in tomb-stones: in one temple however, or rather in a vast sepulchre consisting of several rooms under ground, and called the tombs of the kings, the stone is cut away and the letters left standing out, as though they were made by themselves and fastened on to the wall.

While Mrs Harrison was telling this long story, the children gazed at her with their eyes wide open and their breath drawn in, as though they feared the slightest movement would interrupt her, and spoil the story. But when she stopped, Jane exclaimed after drawing a long breath, 'Oh mother, what strange people;' while Henry broke forth, starting up and driving to the window and back again, 'Well now, I protest, I wish I lived there among these wonders; I mean to go there, at any rate.' Fanny, very characteristically asked—'Did they make nothing *useful*, mamma?' 'Occasionally,' replied her mother. Although

the Labyrinth was intended to keep the sacred crocodiles, and the Pyramids to be merely tombs for the kings, yet there were some works of great usefulness. Such were the canals—and also a lake which was dug for the same purpose—and one of the kings cut a canal from the Nile to the Red Sea, large enough for ships to pass through! There was also a light-house on the shore of the Mediterranean; the first that was ever built.

H. But mother, what were the names of the kings who erected these wonderful monuments? I should like to remember them.

Mrs H. In most cases it is impossible to tell with any degree of certainty! Had they been useful things, the names of their builders would, undoubtedly, have been handed down, with gratitude, to posterity.

J. But the lake, mother—that was useful certainly.

Mrs H. And fortunately it bears the name of its projector, and is called Lake Moeris to this day.

F. And the light-house too.

Mrs H. That was built in much later times, by a king called Ptolemy Philadelphus; and perhaps I ought not to have mentioned it here. The name of the architect was Sostratus. He wished to be con-

sidered by the future inhabitants of the world, as the real builder, and therefore engraved his own name in the marble; then covering it with lime or mortar he engraved the name of the king his employer, on that. When the mortar fell off and the artifice was seen, his name was disgraced instead of being honored.

F. So I should think. But were there not more people in Egypt formerly than there are now?

Mrs H. Vastly more. It is said that at one time there were twenty thousand inhabited cities: and there were often from fifty thousand to one hundred thousand men, employed at once on some of these great buildings. The city of Thebes, in which was that Temple of Jupiter which I mentioned, had one hundred gates, and at each of them could send out ten thousand soldiers at once. An army of two or three hundred thousand was no rarity.

J. Why, mother, I thought people were all the while growing wiser and wiser; and I supposed those, who lived so long ago, *very, very* ignorant.

Mrs H. In some respects they were, but they understood some things which we do not.

J. What, besides those you have mentioned?

Mrs H. Did you ever hear of mummies?

J. Yes, but I do not know what they are.

Mrs H. They are the bodies of dead people.

H. Dead people, mother? Real dead people?

Mrs H. Yes, my child; the ancient Egyptians had a way of taking out the inward parts of the head and body, and filling their places with spices, which preserved the flesh from putrefying, and left it to dry away until it became hard. Then, the body was wrapped in several thicknesses of cloth glued together; and then placed in an open coffin; and the Egyptians kept them in their houses, standing against the sides of their rooms.

J. Oh horrible! horrible! how could they have them there! I should not sleep much in such a room.

Mrs H. It was considered very honorable; for no one was allowed to be embalmed, who had lived a vicious, or even a useless life. Sometimes large rooms were cut in the sides of the mountains which bordered Egypt, on the east and west, and these mummies were placed in them, in large stone coffins, called sarcophagi.

H. So these mummies are dried up dead

people. Well—I believe I shall not make my calculations to live in Egypt yet, for fear they will make a mummy of me.

F. Recollect, however, that you must be good and useful before they will give you the honor of mummyfying you.

Mrs H. Yes, and some of our young acquaintances would stand a poor chance of being esteemed by the ancient Egyptians, unless they thought less of eating and drinking, and more of early rising and being industrious than they seem to at present.

H. You rally me rather hard, mother—but I am young yet, and mean to overcome my bad habits, one of these days.

J. When you have learned by your *reading history experience*—

F. And when you apply your motto to your own improvement—

H. Oh girls, do be still now, and let a poor fellow live, Mother, I should think these people must have honor enough to make good laws: do you know any thing about that?

Mrs H. Yes: they had some good laws, and some bad ones; and their kings were bound by these laws as well as their subjects. One of their best laws was, that every child should be taught them. Murder and perjury were punished with death.

The false accuser suffered the same punishment, which the accused would have received, had the crime been proved against him. If a person borrowed money, he must give the embalmed body of his father or near relative, as a pledge for the payment of the debt; and while this pledge remained in the hands of the creditor, the debtor was not allowed to be embalmed, or to have this honor conferred upon his children.

H. Well; I guess they took pretty good care not to get into debt, then—I wonder if we could not have some such laws; people say sometimes, ‘an ounce of prevention is better than a pound of cure.’

J. When you get to be governor, we ’ll have new laws.

H. Oh yes Jenny; ‘I’ll be King and you shall be Queen, and we ’ll have things go just about right. But, mother, what religion did they profess? You have not told us that exactly; only you mentioned images of their gods and sacred crocodiles.

Mrs H. Of course, they were idolaters if they had images. But they worshipped not these only, but the sun, the moon, the Nile, ancient heroes; and also various animals, such as cats, serpents crocodiles and storks, and even leeks and onions. One of their principal deities was called Apis, and was worshipped under the form of a bull.

When one died, the whole country was searched to find a successor. He was known by having particular spots of certain colors upon him; and when he was found, the whole country was filled with rejoicing. At the funeral ceremonies of one of these bulls, more than fifty thousand dollars were expended in show and parade.

H. Fifty thousand dollars at the funeral of a bull! Well done, Egypt!

Mrs H. Recollect then, my dear children, from what folly and wickedness we are preserved, by the light and knowledge communicated to us in the Bible. But this was not all; the animals I have mentioned were embalmed, and kept in temples erected to their honor; and in a time of famine they would eat each other, before they would kill a sacred animal.

F. O mother! I am disgusted with this picture of ignorance and folly; may we not go to something else? Did they have any books?

Mrs H. Yes, the first libraries we read of were in Egypt. The places where they were kept were called '*offices for the diseases of the soul*'. Their books were made of the bark of the plant called *papyrus*, or sometimes of skins, dressed something as we dress leather. The pieces were glued together, into one long strip, and it was

rolled up and put into a case, instead of being bound in a volume like our books. In early times, they stood first among the nations in learning and the arts; and other nations sent ambassadors to them to learn their skill. This excited them to make improvements that they might keep their exalted station. They were divided into *castes* like the Hindoos, and these castes never intermarried: and the son always followed the trade of his father. The priests pretended to great knowledge of future events, and to be able to perform miracles by means of their *enchantments*. The public records were kept by them, and written in hieroglyphics, which no one but themselves understood—and, therefore, when in the decline of the whole nation, the priests became less learned than their forefathers, the knowledge of these characters, was lost; and much of the early history of Egypt, which, probably was very interesting, is entirely lost with them. No one, now, understands the multitude of characters that cover every statue, and obelisk, and sarcophagus, and temple, in the land.

‘We have had a long lesson for the first one. Now I will give you another for tomorrow evening; and then I will be the questioner and you may answer me. You

may look at the history of the kings of Egypt, and I wish you to notice particularly their good and evil qualities, and tell me what you think of them.' So saying, Mrs Harrison left the room, but the children still chatted about the Egyptians till quite supper time. Frances could have liked them but for their idolatry; Henry was captivated with their skill in architecture, but poor Jane was in trouble lest she should dream all night about mummies.

CHAPTER II.

HISTORY OF EGYPT.—KINGS.

Henry. Well, mother, we have looked over our lessons, and we think Rollin tells rather a discouraging story to begin with. He says, the ancient history of the Egyptians is all involved in obscurity and contradictions, and that no two historians agree with each other; and that the Egyptians themselves were so proud that they wished to make people believe their nation existed, at least, 20,000 years before the world was made, and that it was governed by gods and demi-gods all that time.

J. What are demi-gods, mother?

Mrs H. Heathen nations always suppose there is a race of beings superior to men, but not quite equal to the gods, and these they call demi-gods, or half gods. But Henry, can you not find *anything* to recite in your lesson; was there not such a king as *Busiris*.

H. Yes mother; the first king of that name built the famous city of Thebes, which you mentioned yesterday.

J. I recollect you told us that Egypt was founded by Mizraim: was Busiris next after him?

F. No: there were several kings whose names are mentioned by some writers, but there is nothing more than their names known.

Mrs H. Do you recollect anything of *Osymandias*?

H. Oh yes, mother; he made war against the Bactrians, with an army of 400,000 foot soldiers, and twenty thousand horsemen. After he returned, he erected a most splendid building, ornamented with sculpture and painting, to commemorate his expedition. In one room there was represented an assembly of Judges; but how were these made, mother?

Mrs H. They were cut from the rocks like almost all the works of the Egyptians.

H. Stone judges, then,—no doubt they were *up-right* men: a good hint really.

J. But, where did the Bactrians live, Henry?

H. Here is Bactriana, on the map, Jane; away to the southeast of the Caspian Sea, and northeast from the Persian Gulf. It is now the eastern part of Persia.

J. His soldiers had a long walk of it. But why did he go there?

Mrs H. For no other purpose, probably,

than to subdue the Bactrians to the Egyptian power.

J. Perhaps they had provoked Osymandias to do it.

Mrs H. I should think not, as they were so far distant and so ignorant, they would not be very likely to know much about the Egyptians. And it ought to be a very great provocation indeed; that would justify one power in attacking another. Differences might be settled, without this dreadful evil, if there was anything like a right spirit in the contending parties.

H. But there must be some way to prevent one kingdom from injuring another, or there would be terrible times in the world.

Mrs H. Certainly: while men are so fond of injuring their neighbors. But war makes 'terrible times in the world' too; and it is most earnestly to be desired, that some way may be devised besides taking away the lives of such multitudes, as are always killed in war; and we have reason to hope for better times, 'when men shall beat their swords into ploughshares, and their spears into pruning-hooks, and shall learn war no more.'

H. Now, if you please, mother, I should like to return to the story.

Mrs H. We will, my son; but I cannot too deeply impress upon the minds of

my children, an abhorrence of the principles and practice of war and bloodshed; and I shall often call your attention to this subject as we proceed. Do you recollect any other work ascribed to Osymandias?

F. He erected a Mausoleum for himself of great magnificence. It was encircled with a golden girdle nearly two feet broad and five hundred feet in circumference; and on it, were represented, the rising and setting of the sun, moon and the planets.

J. He understood astronomy, then; but what is a mausoleum, Fanny?

F. Sometimes people build houses over a grave, instead of setting up merely a tomb-stone; not houses to live in, but for monuments for the dead, and for show, and to write inscriptions upon, and such things.

J. Thank you: I believe I understand you. But this thing must have been very rich?

H. Yes, it seems there were mines of gold and silver in Egypt then, from which he obtained his money.

Mrs H. Yes, in the early ages of the world silver and gold mines were very common. There were many in the eastern world, particularly in Asia Minor, or Turkey in Asia, which have long been exhausted. But what king is next mentioned?

H. Uchareus. He built the city of Mem-

phis, which was afterwards the residence of the kings.

Mrs H. Can you tell me anything about this city, Jane?

J. It stood on an island in the Nile, or rather, where the Nile divides into two branches, which empty into the sea, at some distance from each other. So that it had the river all around it except on the north side, and across that there was a very high, strong wall, and a wall also on the bank of the river. These walls and the river guarded it very safely from enemies and it was almost impossible to take it.

Mrs H. Very well. Who is the next king mentioned?

F. That *Moeris*, who dug the lake to receive the waters of the Nile, and which was so much more useful than the pyramids.

J. I like that king; I wish we knew more about him.

Mrs H. Then you see that the way to be esteemed, is to be useful; and now, can either of you tell me whether any revolution ever happened in the government of Egypt in these early times? Recollect, we are now about the year of the world 1920.

H. Yes, mother. Some men went from Phenicia, on the eastern shore of the Mediterranean, and drove away the Egyptian

kings, and took possession of the northern parts of the country, and even of Memphis itself, and they and their successors reigned there 260 years. They were called *Shepherd Kings*. And Rollin says, that it was in the time of one of these kings, that Abraham and Sarah went into Egypt.

F. Was not Phenicia afterwards called Palestine? And was not that the land where the Jews afterwards lived?

Mrs H. The north part of Palestine was the southern part of Phenicia. Tyre was the capital city, and it was the mother of many colonies; Utica and Carthage, in Africa, and Cadiz in Spain, were settled by people from Tyre. Now, can you tell me, Jane, what other Bible history, besides that of Abraham and Sarah, is connected with Egyptian history?

J. The story of Joseph, mother; and Moses, and all about the Israelites living in Egypt; and how their little children were killed by Pharaoh, and how they went away at last, and how Pharaoh followed them with his army to bring them back, and was drowned, with all his men, in the Red Sea. Is n't that it, mama?

Mrs H. Yes, my dear, you are right. But can any of you tell me which king this was?

F. It appears not to be very certain;

but Rollin thinks it was Sesostris, who began to persecute the Israelites, and his son Pheron, who was drowned in the Red Sea.

Mrs H. Yes, and some discoveries, lately made by a French gentleman, engaged in decyphering the hieroglyphics, go far to prove this to be the case, and that a monument was erected and inscribed to commemorate that event.

H. Oh, I wish I could go there and find out some of these wonderful secrets.

F. Well; keep to your motto, and perhaps you will in due time. 'Patience and perseverance' works wonders sometimes.

Mrs H. And what can you say, Jane, about Sesostris?

J. Oh, he was one of those great conquerors whom we are obliged to remember, because they do so much mischief.

H. But, surely Jane, there were some good things about him. He was very well educated and taught to disregard hunger and thirst and fatigue. And all the boys, in Egypt, that were born on the same day with him were taken to his father's court and educated with him, so that he might have wise, and faithful, and affectionate counsellors when he became king.

J. Yes, and all this, that he might be the better soldier. For my part, I do not like such fighting people.

Mrs H. The education was good in itself, though the motive for it was wrong. But we must remember, my dear, that they had not the light of Christianity to guide them to right motives, as we have.

J. Then, were they not wicked for doing wrong?

Mrs H. Certainly for they had knowledge enough to teach them to do much better than they did: but they had not probably as many advantages for knowing what was right and what was wrong as we have, and therefore, we must not judge of them too severely; we must endeavor to profit by what is really good in itself, tho' we should practise it from right motives. But what countries did Sesostriis conquer?

H. The Arabians, who lived on the eastern side of the Red Sea; the Lybians, who lived west, and the Ethiopians, who lived south of Egypt. After this he conqueréd all the southern part of Asia as far as the Ganges—then, he subdued the countries around the Black Sea, and as far into Europe as the river Danube. In all these countries, he set up pillars with inscriptions recording his conquests. He took a multitude of captives home with him, and employed them in building for him.

J. Building what? I have forgotten.

H. In the first place, a hundred temples

to as many gods, as tokens of his gratitude for the success he thought they had granted him in his wars. Then he built high banks, on which, more villages and cities could be situated securely from the inundations of the Nile. A great many of the canals were the work of Sesostris, or at least, were made by his order; and he fortified all the distance from Pelusium on the Mediterranean to Heliopolis on the Nile, to prevent those eastern nations, whose countries he had conquered from invading his dominions.

J. Well; I should think he would be afraid of some of them. Don't you think mother, when those poor conquered kings came to pay him their tribute, he used to harness them to his chariot, and make them draw him to his temple! Oh, what a mean fellow!

H. Oh, take care Jenny; don't lose all your patience; you may need some for some other great conqueror.

J. I don't mean to have any patience with him or any other great conqueror. It was so cruel, when he had taken away their kingdoms, and then to make them draw him about as if they were horses. I never shall like him.

M. I am glad you dislike his conduct, Jane, but we must remember, that such things were very common then, and those

kings did not feel about it as we should. But can you not recollect some good thing of him.

J. Why, he loved his *own* people, and was kind to them, and left them very rich; and was I suppose a great and wise man, excepting the mischief he did to other nations.

H. That 's you, Jane—when you once make up your mind, don't you alter it for the world.

Mrs H. Henry is quite inclined to get into a ~~sol~~olic, I see; but he must moderate himself enough to tell us what became of Sesostris.

H. Indeed, mother, that is rather a sad question; for after he had reigned thirty three years, he became blind, grew tired of life, and killed himself.

Mrs H. And what year of the world was this?

H. Two thousand five hundred forty-six.

Mrs H. Frances, can you tell me any important events that took place about the time of Sesostris?

E. An Egyptian, by the name of Cecrops, led a colony of people across the Mediterranean to Greece, where he settled them in twelve cities, which, afterwards, composed the kingdom of *Athens*. And also, Cadmus went from Syria to Greece, and carried with him sixteen letters, which

formed the Phenician alphabet. Thus, learning was introduced there, and soon spread and flourished, till Greece became more celebrated for literature than any other nation in the world.

Mrs H. The Egyptians tried to prove that Cadmus and his letters were of Egyptian origin. But, now, will you tell us, Jane, what you recollect about Pheron?

J. It was Pheron, or as he is called in the bible, Pharaoh, that was drowned in the Red Sea. He was once so angry at the Nile, because it rose unusually high, that he threw a javelin at it, as though he would punish it. After Pheron was drowned, there is nothing known of the kings for a great while.

Mrs H. Can you tell me, Fanny, a story that Rollin relates, about a Tyrian prince, who came to the court of *Proteus*, the next king who is mentioned?

F. I found it rather difficult to understand, because I did not know any thing about it before, only I had heard some of the names. I believe that Paris, the son of Priam, king of Troy, a city in Asia Minor, was on a visit at the court of Menelaus, then king of Athens. He fell in love with Helen, the wife of Menelaus, and ran away with her and all her treasures. On his way to Troy he was driven by storms to

the coast of Egypt, and being so near, he paid a visit to Proteus. Proteus found out what he had been doing, and took away Helen and her riches and kept them, and sent Paris home. The Greek governments, which were small, and had never been united before, now formed an alliance and besieged Troy. The Trojans could not convince them that Helen was not in their city, and they continued to besiege it ten years, when they succeeded in taking and destroying it. On his way back to Greece Menelaus went to visit Proteus, and received his wife and all her treasures, which had been kept safe for him. This is called the *Trojan war*.

Mrs H. Yes, you have recited the story as it is in Rollin, and he took it from Herodotus, a historian, who acquired his information in Egypt. But as Egypt is very far out of the way in going from Troy to Athens, and as other ancient authors say nothing of either the visit of Paris or Menelaus to Egypt, it looks very like an addition to the story. All we know, for certainty, is this, that there was such a war occasioned by such a circumstance.

H. At what time of the world was this, mother?

Mrs H. Authors are not agreed about it—some place it at the year 2800, and oth-

ers at 3100. However, it was about three thousand years ago, or near the time when Saul was king of Israel. Now, can you tell me who was the richest of all the kings of Egypt?

H. Rhampsinitus. His successors, *Cheops* and *Cephrenus* were the most wicked and barbarous princes that were known; but the next prince, *Myrcerinus*, was a very good man. All these kings built pyramids, and so did the next one, *Asychis*.

F. But that built by *Asychis*, was of brick instead of stone, and was thought to be better than any which had been built before it.

Mrs H. We now come to a long interval again, in which there is no history which can be depended upon. But there are in the Bible, some references to the affairs of Egypt, which I will mention to you. King Solomon married a daughter of one of the kings; another called *Shishak*, invaded the land of Judea in the days of *Rehoboam* the son of Solomon, and carried away immense riches from the temple at Jerusalem, among other things there were three hundred shields of pure gold, which Solomon had made. Do you recollect anything about *Anysis*?

H. He was blind, and *Sabaccus*, or *So*, king of Ethiopia, drove him from his throne, and reigned over Egypt fifty years very

well; and then, he went back, peaceably, into his own kingdom, and Anysis came out of his hiding place among the swamps and fens, took his throne again; at least, so says the book.

Mrs H. Yes, so says the book: but it would be far more agreeable to know with more certainty how much more to believe. But ancient authors mixed so much fiction with the truth they wrote, that it is impossible to separate it. Sethon is the next king mentioned. What do you recollect of him?

F. He wished to be a priest, and neglected the duties of a king. He is supposed to be the same king whose aid was sought by the Jews against the advice of their good king Hezekiah, when the Assyrians invaded Judea.

Mrs H. You may repeat that story more particularly.

F. The Assyrians, under Sennacherib, had conquered a great part of the land of Israel, and were going to take Jerusalem; the king wished his people to trust in God, as the prophets commanded them; but they sent secretly to the king of Egypt for help. He came with a great army, but the Egyptians defeated him, and drove him back into Egypt, and ravaged the country, and then came back and encamped before Jerusalem: but God sent an angel which de-

stroyed in one night one hundred and eighty-five thousand men.

H. And after Sethon, Tharaca reigned eighteen years, and then the Egyptians were in great confusion about a king, till at last twelve princes took the throne and reigned together a long time very peaceably.

Mrs H. Some authors think, that the Assyrian king taking advantage of the confused state of things, seized the opportunity to subdue Egypt, and divided it into twelve parts, and placed one of these noblemen over each.

H. But the story of Psammetichus is true, is it not?

Mrs H. Probably; you may repeat it, if you please.

H. It had been foretold by an oracle 'that he, who should offer his libations to Vulcan out of a brazen bowl, should gain the sovereignty of Egypt.'

J. Please to explain this to me, mamma.

Mrs H. Vulcan, was one of the gods of Egypt. In the temples of many of the gods, there were persons appointed to answer all questions put to them, and the people supposed these answers came directly from heaven and were perfectly correct. But these persons had wit enough to give an answer, which could be interpreted in

more ways than one; so, that if the prophecy failed to be accomplished in the way the people expected, the priests could still satisfy them that the *oracle* was correct, by giving them the other interpretation, and then it was *their own ignorance*, which prevented them from discovering the true meaning before. And if it happened as the priest had foretold, then of course the *oracle* at *that* temple gained new credit. A libation was a liquid, usually wine or blood, poured out before a god as an offering or sacrifice.

J. Thank you, mother; I will not interrupt again.

Mrs H. Unless there is something you do not understand, I hope you mean; in that case, I choose you should ask for explanations. Now proceed Henry.

H. One day, these twelve princes were together making their libations in the temple of Vulcan; but not finding a golden bowl for each, Psammetichus took his brazen helmet from his head and used it. The other eleven princes took the alarm, and banished him. He remained concealed, till he was told that some Grecian soldiers had been cast by a storm upon the coast of Africa, who were covered with arms of brass. He now called to mind another oracle, which had promised him the help of 'bra-

zen men from the sea coast;’ and he immediately hired them, and with the help of what forces he could obtain in the neighboring country, he attacked the other kings and gained the throne for himself.

F. Perhaps, if they had let him alone, they might have enjoyed their crown all their lives.

Mrs H. Undoubtedly; and it was in this way that many of the predictions of these oracles were fulfilled. Frances, can you find any reference to this king in the Bible?

F. The wars, between him and Sennacherib, are mentioned in the second book of Kings and in Isaiah. It is related by historians that he attempted to go against Jerusalem, but was obliged, first, to take Azetus, or Ashdod, which lay on the borders of Egypt and Palestine, and was in possession of the Assyrians. The siege of this city lasted twenty-nine years, and is the longest mentioned in history. Psammetichus died, while Josiah was king of Judah.

Mrs H. And what other king of Egypt is mentioned in scripture.

H. Nechao, a Pharaoh Necho. It was in a battle with him that Josiah was killed.

Mrs H. Did Necho go to subdue the Jews?

H. No, he was going against the Assyrians, who were now becoming so powerful, that he was afraid they would conquer Egypt next, if he did not keep them back.

Mrs H. How happened Josiah to have any thing to do with him?

H. He did not like to have such an immense army march through his country; and besides, he was afraid that when Necho came back, he would conquer Judea; so he went out and fought against him to stop his march, and was killed in battle.

Mrs H. Then it would have been much better for him to have let the contentions of these kings alone, and trusted in God to deliver him. Jane, do you remember any thing else about Necho?

J. He undertook to cut a canal from the Nile to the Red Sea, but after one hundred and twenty thousand men had perished in the attempt he stopped the work, because an *oracle* had told him that it would open a road for the barbarians to enter Egypt.

H. I shall not forget one thing that happened in the time of Necho. He sent some ships through the Red Sea to make discoveries on the eastern coast of Africa; and they sailed farther and farther, till they went quite around Africa, and went home through the Mediterranean Sea after being gone almost three years.

J. But was not this way known before?

Mrs H. No. The people, in those days, did not know any thing about the southern part of Africa, and this discovery made, by the ships of Necho, was soon forgotten and the way was not again known, until about three hundred and thirty years ago, it was again discovered by Vasquez de Gama, a Portuguese captain, who first went that way from Europe to India.

J. But, mother, I do not know exactly where Assyria was. Was it the *Syria* which we see on the maps of Palestine.

Mrs H. No. It was the country now called Persia. Necho was not always successful against the Assyrians, for, one of their kings sent his son Nebuchadnezzar against him, who defeated him, and obliged him to retreat within his own territories and stay there.

F. But, mother, I recollect that when he returned from his first expedition against the Assyrians, he stopped in Judea and took their king Jehoahaz prisoner, and sent him to Egypt, and gave the throne to his brother Jehoiakin, and obliged *him* to pay a heavy tribute, for the privilege of being called a king.

Mrs H. And when did Pharaoh Necho die? And who succeeded him?

H. He died in the year 3404, or six

hundred years before Christ, and was succeeded by his son Psammis and he by his son Apries, who is called in scripture, Pharaoh Hophrah. He was so successful at first, and grew so proud, that he pretended to be above all the gods, and even that the Nile was under his authority. He reduced Palestine, Phenicia, and the island of Cyprus to his power.)

Mrs H. The Jews were ever inclined to look to Egypt for help, when they were in any trouble. By some means, they had become free from Egypt, and were tributary to the Assyrians; but, wishing to revolt from them likewise, they entered into a treaty with the Egyptians, who promised to help them, if king Nebuchadnezzar attempted to subject them again to his authority. But, when Apries set out to perform his promise, and saw the great army of the Assyrians, he was afraid of them, and retreated, leaving the defenceless Jews to the consequences of their own folly. Nebuchadnezzar took Jerusalem and destroyed it, and carried the inhabitants, with their king, to Babylon.

F. How cowardly and cruel it was in the Egyptians, to leave the Jews in their trouble.

Mrs H. Yes, but it was a just punishment upon the Jews for their disobedience

and idolatry. Will you read to us the remaining history of Apries?

F. He had been so proud, that God had often sent messages to him by his prophets, threatening to destroy him, and these threatenings were faithfully accomplished. The Cyrenians, a colony from Greece, came to Africa, and drove the Lybians from their country, and settled in it themselves. The Lybians fled to Apries for protection, and obtained an army for their relief: but this army was so soon and so entirely destroyed, that the Egyptians foolishly imagined it had been sent into danger for the purpose of being destroyed, that Apries might not have them to fear, if the people should rise against him.

H. I guess they had a notion of rebelling, or they would not have thought of that reason.

Mrs H. Whether they did or not, they were now so enraged that they rebelled at once. Amasis was sent to the principal party to endeavor to persuade them to return to their duty. But the moment he began to speak, they placed a helmet upon his head, in token of offering him the crown. He accepted his new dignity, and joined the revolvers. A distinguished nobleman was sent upon the same errand, but being unable to persuade them to lay down their arms, he

had his nose and ears cut off by Apries, who did not consider, that want of power prevented him from executing his orders. This injustice offended the Egyptians more than ever, and they marched against the king and obliged him to flee into Upper Egypt, while Amasis enjoyed the crown some years.

During these commotions, Nebuchadnezzar, who had just overthrown the great city of Tyre, thinking it a good time to extend his conquests over Egypt, entered and made the most dreadful devastation wherever he went. At length he concluded a peace with Amasis, and left him upon the throne as his viceroy. After the departure of Nebuchadnezzar, Apries attempted to regain his dominions, but was defeated, taken prisoner, carried to his former palace at Sais, and there strangled.

Mrs H. The conquest of Egypt was a punishment sent upon it for its pride and idolatry, and had been particularly foretold by the Prophets of Israel. They had said that Nebuchadnezzar's army should have great difficulty in taking Tyre, but should find nothing there to reward them for their toil; but that they should have Egypt, with all its riches given to them as their wages. This was all verified, for the Tyrians removed all their wealth to their new city when they abandoned the old one to the

conquerors; and Egypt, soon after, was overrun by the same army and given up to be plundered by the soldiers at their pleasure. Now, Henry, can you tell us what became of Amasis?

H. He appears to have been quite a good prince, and reigned forty years. He built many temples, and one in particular, which was cut out of one stone, and brought from Eliphantine, about four hundred miles up the Nile; two thousand men were employed three years in transporting it down the river. It was nearly forty feet long, twenty five feet broad, and fourteen in height.

Amasis was fond of learning, and kind to strangers, particularly Grecians, a circumstance very unusual among the Egyptians. His son Bammenitus reigned after his death; but he was deposed by Cambyzes, king of Persia, or Assyria, as it had been called, and Egypt was reduced to a province of the Persian Empire. This was in the year of the world 3479, or five hundred and twenty-five years before Christ.

Mrs H. And here ends the history of the Egyptians as an independent kingdom. Ever since that period, it has been governed by foreigners, except, that, now and then an Egyptian would get possession of the throne for a short time by rebelling against

his foreign master, and in such cases, the kingdom was in perpetual confusion, and he, who attempted to wear the crown, soon lost that and his life together.

J. But, mother, are we to hear no more of this people? I am sorry to leave them in such a desolate condition.

Mrs H. Yes, my dear, we shall read a great deal more about them, when we come to the history of the nations who conquered them, but it will be only as a dependent province; for the prediction has been perfectly fulfilled, that 'there should be no more a prince of the land of Egypt.' The Persians, you see first conquered; the Macedonians succeeded the Persians; then the Romans conquered it; then the Saracens; next the Mamelukes, and lastly the Turks, who still keep possession of it.

F. Have the Egyptians been as prosperous and happy, since they were conquered, as they were before?

Mrs H. Not so prosperous; but sometimes they have been happier, by far, than they were under some of their most powerful kings. Now I should like to know what opinions you have, each of you, formed of the character of the Egyptians as a people.

H. I like them very much. They had faults I know, and who has not? but they were so powerful, and erected such immense

edifices, and such curious statues, and all such things as if they intended that either they or their works should live forever. Oh, I like the Egyptians, vastly

F. I like them as a nation except their ridiculous idolatry. Any one had only need look out of doors in a bright starry night, it seems to me, to be ashamed of thinking an animal could be a god. And I think too that some of their kings were bad; but I admire their skill, and I shall never forget that the first libraries were in Egypt.

J. And I suppose they were very wise and very wicked.

Mrs H. And I think you have all formed very correct opinions.

CHAPTER III.

HISTORY OF THE ASSYRIANS.

‘Mama,’ said Jane as soon as she saw her mother take her sewing and sit down for the afternoon, ‘Mama, are you really to give us another lesson in history?’ ‘Yes, my child, if you wish it now;’ replied Mrs Harrison; ‘but where are Henry and Frances?’ ‘They are looking over a map, but I will call them.’

Mrs Harrison was gratified to find the feelings of her children interested in the study of history, even in the way she was obliged to teach them, which, she was sensible, was very imperfect; for she was not one of those ladies, who have all their time at their own command, and can spend it in making morning calls and evening parties. Pleasant as it was to her to visit and entertain her friends, she felt that her *first* duties and her *first* pleasures, ought to be at home; and she found them there. Yet, she did not imagine because her hands were always necessarily employed in providing for the bodily wants of her little family, that she could find no time to cultivate their minds

or improve their hearts. It cost her many an effort indeed, when fatigued, or when her mind was all engrossed in some other subject, to disregard her own feelings, for the sake of improving an opportunity to instruct her children. Her children were not better taught than the children of many of her neighbors, merely, because their mother *knew* more than other ladies, or had more *time* than they, or always felt in a mood for giving instruction; but because she felt her responsibilities as a parent, and had resolution enough to overcome her own inclinations, for the good of others. She was extremely fond of reading, and she wished her children to receive the same pleasure from books, which she did; but she knew they never would, unless they were provided with proper books and were *drawn*, (not *driven*) into a fondness for it, while they were young. She therefore was careful, even when they could put but three letters together, and were obliged to spell every word, to see that they understood every sentence they read; and thus in the first line they ever read, they found the pleasure of learning something new; something that conveyed an interesting idea to their minds: and the idea of a *book* was ever afterwards associated in their minds, with ideas of pleasure. Not that they were

always ready to leave play for study; Henry especially; but a book was no object of aversion, and at all their 'odd hours' was their company.

I have kept my young readers long in waiting for the history of the Assyrians, and no doubt, they begin to think by this time, that Jane is not very good to go of errands, or she would have been back long ago with Henry and Frances. But I will venture to keep them all out of the room a few moments longer, till I have time to tell you that these were not all the children which Mrs Harrison had to call for her attention; George was just getting a sentence at a time in his little Geography; and finding out that 'five beans and seven beans made twelve beans;' and 'if nine little boys were at play and four of them went home there would be five left.' Then there was little Helen, the plaything of them all; and many a good lesson did they recite while their mother was musing her. What if she did try to make them laugh; and what if they did forget what they were saying and get into a frolic now and then, to see Helen cling to her food a moment with all her might and then spring up to look and laugh at them till they spoke to her; then curl as closely as possible to her mother again till the lesson was going on,

and then dart up her head again, setting them into a louder laugh than before ; what of all this ? The time was improved in some degree, and when it was over, the children bounded off, with Helen in their arms, kissing her harder than ever, and each one talking loudest and fastest, to explain to their father the remarkable improvements she was every day making. For these children had a father too, who watched the every day improvement of his beloved family with no common interest. Mr and Mrs Harrison were one in heart, and one in purpose and in effort, and nothing was wanting on the part of the father, to make the instruction or the government of the children, easy to the mother. But here comes Henry with his map, and Frances with the book ; and Jane says, they *would* stay *a great while* after she called them, and in the mean time she has been looking up playthings to keep the baby quiet, while they are reciting. ‘ But you know we told you Jane,’ said Frances, ‘ that you was hurrying mama, and she ought to have time to rest a few minutes before we begin.’ ‘ And we were not idle, either, mama’ continued Henry ‘ for we have been looking over these maps, and trying to guess what country you would take next ; but we could not quite agree, for Fanny thought,

that as the Persians conquered the Egyptians, you would begin with them next; but I thought that as Egypt is in Africa, we should stay on that continent till we had learned all about it, before we go to any other part of the world.

Mrs H. Perhaps Rollin agrees with you, but I do not. He takes Carthage next; but I had rather leave that kingdom, and take those which are connected with each other; and we will look at Carthage, when we come to those nations with whom that kingdom was connected. The Assyrian Empire will now occupy our attention. You recollect the Egyptians have had no little contention with them; and, it was the same government, increased by the addition of the kingdoms of Babylonia, Media, and Persia, which finally conquered Egypt, as we mentioned in our last lesson.

F. Is the early history of the Assyrians any better known than that of the Egyptians?

Mrs H. No; not as well. The Bible informs us, that Nimrod, the grandson of Ham, founded Babylon the capital of Babylonia, and then Nineveh, the capital of Assyria. Both these kingdoms are often called Assyria, particularly in the scriptures.

H. But I was thinking you told us that the children of Ham settled in Africa.

Mrs H. I did; but I likewise told you that this was a very general rule, to which there were many exceptions; for several of one family mingled with the other families, as Nimrod did.

H. Oh, yes, I recollect it now. But when was the Assyrian Empire founded?

Mrs H. Some historians call one time, or one event, the commencement of this kingdom, and others; another but Nimrod, probably, built those cities about the year 1800, or one hundred fifty or perhaps two hundred years after the flood. His son, Ninus, who is also said to have been a great conqueror, greatly enlarged Nineveh, intending to make it the most wonderful city on the earth. It stood on the banks of the Tigris, and is reported to have been eighteen miles long and eleven broad. The walls were a hundred feet high, and so thick that three chariots might be driven side by side upon the top without danger. Beside this there were fifteen hundred towers, twice the height of the walls.

H. Oh Mother! Mother! this beats the Egyptians! Now I shall be jealous of them if they go on at this rate.

J. I should like to have every nation grow more and more wonderful.

F. Perhaps the Assyrians laid out all their work on this one city, and did not spread it over all their land as the Egyptians did. But you observed, mama, that Ninus was a great conqueror; where did he go upon this business?

Mrs H. Against the Bactrians.

J. The Bactrians? They are the same people whom Osymandias conquered.

Mrs H. Yes, but the conquest of Ninus were probably a great while before those of Osymandias. However, you must continually recollect, that these ancient dates are often incorrect; and, if I might venture to dispute such a celebrated historian as Rollin, I should tell him that he must either place some things much later than he does, or else make some of his numbers smaller: for it is hardly possible that within two hundred years after the flood when there were but eight persons left alive upon the earth, there could have been 2,000,000 soldiers raised from one nation at a time. Yet this is the story which ancient authors tell us and we will let it go; observing, however, as some proof of its correctness that Ninus had before this time conquered a great extent of country in all directions around him, and drew soldiers, probably, from all his dominions for this expedition. When he attacked Bactria the capital of Bactriana, he came very

near being defeated; but Semiramis, the wife of one of his generals, contrived a way to take the city, which succeeded I wish I could tell you how, for I see you are all waiting for the story—but Mr Rollin does not tell us anything about it.

H. Oh, now I am vexed with him; I should like to see what a good general a lady would make.

Mrs H. You will have opportunity to observe that, as we proceed, for there are instances in history quite to the purpose. But I can tell you more about Semiramis however. The king fell in love with her, and her poor husband, expecting to be killed for her sake, chose to kill himself in his own way; so the king had nothing further to oppose him and he married Semiramis, and returned in triumph to Nineveh. After his death she managed the affairs of the kingdom with so much skill, that the name of *Semiramis* has ever since been applied to queens that were remarkable for their enterprise and wisdom and prosperity. She also undertook to do something, which would immortalize her name.

J. Did she build pyramids, mother?

Mrs H. No; but she did at Babylon, what Ninus had done at Nineveh; enlarged and beautified it beyond all that had been before it.

Necessary business, now called Mrs Harrison away from the children, and she therefore gave them the description of Babylon to read and repeat to her when she next had leisure. After the two little ones were asleep early in the evening, finding the other three in the parlor together, she seated herself among them, saying, 'Now Henry can you tell me anything about Babylon?' 'Oh, yes, mother,' exclaimed Henry, throwing down his chess board, 'why the walls of Nineveh itself were nothing in comparison of it. I wonder they did not use the work up, making such monstrous things in those days.'

F. But you have not answered mother's question at all, dear child.

H. Well then; the walls were three hundred fifty feet high, and eighty seven feet thick, and built of bricks and a kind of slime for mortar that soon grew harder than the bricks themselves. Then, if you believe it, they were fifteen miles long on each side! And all around the outside there was a great ditch lined with bricks and filled with water. Then, there were twenty-five gates of solid brass on each of the four sides of the city, and twenty-five streets each way running straight from one gate to the opposite one; and there were a great many towers still higher than the walls.

Mrs H. And was all this vast space thickly built like our cities, with houses close together?

H. Oh, no, mama, they had plenty of room for yards and gardens and orchards and such things, for the streets were more than half a mile apart: so that it was more like a great wall built around one of our countries; except that the streets were all straight, and the ground all level, and the houses all very splendid—and then the river too—

Mrs H. What river?

H. The river Euphrates, that ran through the middle of the city from north to south. The banks were lined with brick and walled very high, and had gates of brass opening into the streets like those on the outside of the city; and in the centre of the city there was a bridge over the river, and at each end of the bridge there was a palace.

J. But did Semiramis really do all this work?

Mrs H. She probably caused a great part of it to be done. But can you, Jane, remember anything of the temple of Belus, which stood in Babylon?

J. Yes, mama; it is supposed to be the very same tower which the people began to build after the flood, when they became confused and talked different languages, and

could not understand each other; you know it tells about it in the Bible. It was like eight towers built one on the top of another, and each one being smaller than the one next below it. It was a great deal higher and larger than the pyramids of Egypt; and it had large and beautiful rooms in it, and there was a place on the top where people could go when they pleased to study astronomy. It was used as a temple for several gods, and the gold vessels alone, which belonged to the temple, are supposed to have been worth nearly 100,000,000 dollars.

Mrs H. And what more can you recollect of Babylon, or of Semiramis?

F. She made a journey through all her dominions, attending to the concerns of her empire, and ornamenting cities and improving roads, by cutting through mountains and filling up vallies: and she, also, made aqueducts, to carry water to cities, where it was not plenty; and spent a great deal of time in improving the state of her country.

H. The people appear to have had turnpikes and canals in those days, but I don't believe they thought of rail-roads.

Mrs H. Probably not. Do any of you recollect whether Semiramis was a conqueror or not?

J. Oh, yes, mama; that spoilt her for me.

H. Jenny has set down her foot, that

she will not like anything, not even a queen that is a conqueror, or even makes a war.

J. So I have, and I do not like Semiramis, because she went all about conquering people who had never offended her. But finally, she went to India, and the king of that country sent to her to know why she was coming there, for he had never offended her. She sent him word, that she would soon be there and let him know. When she got to the banks of the river Indus, he met her and they had a battle, but she went across and went on into the country. And then the king fought her again with a great many elephants, and she pretended to have elephants too, but they were only camels, dressed up to look like elephants, and they could not stand against the real ones, and she was defeated and driven back; and she had sad times in getting across the river, a great many of her men were killed or drowned, and she was wounded twice, and at last got back to Babylon with only about one third of her army.

H. You do not look as if you felt very sorry for her, after all her misfortunes, Jane.

J. Well, I cannot help thinking that she might have staid at home.

Mrs H. You see then, what trouble it makes in the world to have one person attempt to occupy more room than belongs to

him. It is the same disposition, which we see in children when they wish to have all the playthings to themselves, or to crowd others back and stand forward themselves; and it is, in every degree of it directly opposed to that perfect law which says 'Thou shalt love thy neighbor as thyself,' and to that widely extending precept of our blessed Saviour, 'Whatsoever, therefore, ye would that men should do unto you, do ye even so to them.' But to return to our story; what became of Semiramis?

H. It had been told her, by an oracle, that she should not die, till her son Ninnyas conspired against her, and that she should have divine honors paid her after her death. After her return from India she found Ninnyas was contriving to destroy her, and she gave up the government voluntarily to him and retired to private life, and soon died at the age of sixty-two years, forty-two of which she was queen of Assyria.

Mrs H. You have remembered your lesson very well; now do you wish to hear any more to night, or had you rather go to bed?

H. I want to know about Ninnyas; I should think he ought to be a good king, as he had such a good mother to teach him to govern well.

Mrs H. On the contrary, he was one of the most miserable of princes; he kept a

great many women in his court, and spent all his time among them. His successors, for several hundred years, followed his example; but besides this we know nothing of them. There is here a long interruption in the history of the Assyrians. It was during this time that the war occurred which is mentioned in the Bible, when Lot was carried captive from Sodom. And it was also in this time that Sesostris made his conquests in the southern part of Assyria, and extended them into India.

F. And who is the first Assyrian king that we hear of after this long interruption?

Mrs H. His name was Pul. In the second book of Kings, you will find that he came into the land of Israel, and assisted Menahem in securing the throne to himself, for which he received a large sum of money. This proved a bait to draw other kings of Assyria into Palestine to gain riches. Pul is supposed to have been that king of Nineveh, who repented at the preaching of Jonah.

His son, Sardanapulus, succeeded him. He was another of those foolish kings who thought of nothing but eating and drinking and laying up riches. He lived in Nineveh, and gave himself up to the most despicable company and vices. At last Arbaces, governor of Media, seeing him in his palace

among his women, painted and dressed and employed like them, determined, that so many brave men as there were in the Assyrian army should not serve so miserable a prince; and he revolted against him. Belesis the governor of Babylon joined him. Sardanapulus shut himself up in Nineveh, thinking that city could not be taken, and indeed the siege proved to be of great length; but an inundation of the Tigris on which the city was situated, overthrew a part of the wall, and this so alarmed Sardanapulus that he gave up all for lost, and set fire to his palace, and burnt himself and his wives and his servants, and all his treasures in it. This ended the Assyrian empire as a united kingdom. It was now divided into three parts, Media, under Arbaces; Babylonia; under Belesis; and Assyria of which Nineveh continued to be the capital, under a man who took the name of Ninus the Younger. He is the same who is called in Scripture, Tiglath Pileser. And Belesis is called also, Nabonassah-Berodach. Baladan was his son, and after his death we know nothing of the kings of Babylon for some time.

As for the kings of Nineveh, you will find, in the Bible, that Ahaz, king of Judah, procured the help of Tiglath Pileser against the kings of Israel and Syria, or Samaria,

and these two kings were defeated by them; but Ahaz was obliged to pay Tiglath Pileser a heavy sum to save his own territories from being next attacked by his conquering ally. Salmanezer succeeded Tiglath Pileser, or Ninus. The king of Samaria again revolted from him, and was again subdued and cast into prison, and many of his people were carried into captivity. His son and successor, Sennacherib, attempted to subdue Hezekiah, the king of Judah also, but when he had taken possession of every strong place except Jerusalem, he heard that the kings of Egypt and Ethiopia were coming against him. He left Jerusalem, therefore, and went to meet them, threatening Hezekiah that when he had conquered them, he would return and take Jerusalem. The Ethiopians and Egyptians were defeated by the great army of Sennacherib, and this left the Jews destitute of the help they had expected. But Hezekiah trusted in God, and was not deceived. The night before he was to have attacked Jerusalem, the Angel of the Lord entered the camp of the Assyrians and slew 185,000 of the soldiers, and this, so suddenly and so silently, that none of their companions knew it until they awoke in the morning, 'and behold they were all dead corpses.' Thus frustrated in his attempt, Sennacherib returned to Nine-

veh with the remains of his army. But his misfortune, so irritated his temper, that he became insupportable to his own family, and he was slain by two of his sons, while he was worshipping in the house of one of his idol gods. These two sons fled into the land of Armenia, and left Esarhaddon to take the throne. Soon after this the king of Babylon died, and there being some confusion about a successor, Esarhaddon took the opportunity to sieze upon the throne of that kingdom also, and thus the empires of Assyria and Babylon were again united.

F. I begin to grow puzzled already, mother; please to wait and let me see if I understand it. You say, that the old Assyrian Empire was divided into three parts, and that now two of them are united again under Esarhaddon, king of Nineveh or Assyria. But where is the third part, the Median, I think it was?

Mrs H. Yes. One of the Median kings whose name was Cyaxares, having conquered the Persians, a small kingdom in the neighborhood, had become so powerful and successful that he ventured to attack the Assyrians, in the hope of conquering them likewise, but he was defeated. The Assyrian king then went to the eastern part of his dominions to punish some small tribes, who

had refused to assist him in this war, but he in his turn was defeated. Then the Medes again attacked him, thinking he was so weakened that they could conquer him; but they were called to attend to their own affairs immediately by an invasion of the Scythians, a barbarous, northern nation, into their country. They overrun the whole of Media, and in spite of the inhabitants they took up their abode there and lived upon them, whether they liked it or not. The Medes found they could not get rid of them by reason or by fighting, so they tried another way. Under pretence of settling all difficulties, and being very hospitable, every family upon a certain day made a feast and invited every Scythian to it whom they could find. Suspecting nothing, the greater part of them went, and when they were all made drunk with wine the Medians rose upon them and killed them. The few who had accepted the invitations of any family and were left alive, fled to the king of Lydia, who protected them; and this caused a five years war between the Medes and Lydians, which was at last settled and peace ratified by the marriage of Astyages a Median prince, to Aryenis, a Lydian princess.

The king of Media being once more at liberty, again attacked Nineveh, and with

the help of the king of Babylon, who had revolted from Nineveh, he conquered it, and then ruled both the kingdoms of Media and Assyria. His son Cyaxares, called in scripture Darius the Mede, succeeded him, and in connexion with Cyrus his nephew, who was a Persian prince, he conquered the kingdom of Babylon.


H. And so after all these turnings and overturnings, the three kingdoms have come together again and another one with them, under Cyaxares the king of the Medes.

Mrs H. Yes, and after his death another kingdom still was added; for Mandana, the sister of Cyaxares, was married to Cambyses, the king of Persia, and *their* son was the Cyrus I mentioned as the nephew of Cyaxares. Cyrus, of course inherited his father's throne and as he was general of his uncle's army who had no son, he made him his heir, and thus the immense empire of Assyria fell to him.

J. Then we have now got four empires together; the Assyrian, Babylonian, Median and Persian; and they are under a Persian king.

Mrs H. You are right, my dear; but we have gone on pretty fast. I shall have to go back a little to explain some things, a little more perhaps, but as the principal changes seem to be plain to you now, we will leave it for this evening.

Henry wanted to ask, whether it was not a long task to conquer such a city as Babylon, and Jane was anxious to have her mother just say, yes or no, to the question, whether the next king was a conqueror or not; but not a word more could they hear that night.



CHAPTER IV.

HISTORY OF CYRUS AND THE PERSIANS.

A brighter morning never shone than the one which next dawned upon the young Harrisons. 'What a delightful day to go abroad, mama,' said Jane, at the breakfast table; 'can you not think of somewhere to go?' 'Most certainly,' replied her mother, 'I can think of a great many places to which I should *like* to go, but it so happens that, to-day, I must enjoy the beauty of the season by saying "what a delightful day to stay at home and work;" for I have an unusual number of things to attend to.' 'Then, I am afraid Mama will be too busy to tell us any more history;' said Frances inquiringly. 'I believe you must find other employment at least until evening,' replied Mrs Harrison. 'Then Henry,' said Frances, 'when we have done our other lessons, we will cut out that map of the United States that mother gave us, and paste the states separately on pieces of paste-board, and make a *dissected map* of it for George.' 'Oh do, do,' exclaimed George; 'I will see

how soon I can learn to put all the states in their places, and what their names are, and all about them.'

Business being thus arranged for the day, every thing went on among them as usual, except perhaps, that their lessons were committed quicker than usual, and that Henry's copy-book showed the marks of a little haste towards the foot of the page, as doubtless many of my young readers, have seen such things on other children's books, when some favorite scheme was to be entered upon as soon as the copy was written. But the map was neatly done by dinner time, and the afternoon was apparently a blank to be filled with reading or play as they thought best. Mrs Harrison, however, observed that she had sewing enough to employ the girls; but to the great pleasure of all parties, Mr Harrison told them, he had business, four or five miles from home, and they might all go with him and have a ride.

'Joy was seen in every face,
Joy was heard in clamors loud.'

They were all ready before their father; and George not only forgot 'to see how soon' he could learn to put his map together, but even forgot to wash his face after eating his dinner; and had to be sent back from the wagon to the kitchen, under the

loud laugh of Henry, who declared he was a little yankee, whose cheeks showed his love for 'pumpkin pie' and 'pudding and molasses.'

Mr Harrison had thought of taking the opportunity of the ride to relieve Mrs Harrison of some of her labor, and give the children a lesson in history himself: but they were too happy to be interrupted, and he wished them to admire and enjoy the works of nature also. 'It is just warm enough and just cool enough to be comfortable is n't it Papa?' said Jane; 'and how blue and clear the sky is,' said Fanny; 'and see, only see, girls,' says Henry, 'how blue those mountains look so far off. Oh, I should like to live on this hill; I can see so far; and look there, Fanny, can't you see that village just along at the foot of the mountain? There George, look right where my finger points; don't you see the white houses, and the church spire?' 'Yes, now I see it; but look here, papa, we are coming to the river as soon as we get down this hill; is there a brige, papa?' 'Yes, my little son, there are bridges over all our rivers; you will see it as soon as we turn the corner.'

Thus they chatted on and on, going and coming and in the evening, after they were at home they had so many things to talk about, that their mother did not care to draw their attention from the pleasure of their ride.

‘Well, little folks,’ said Mrs Harrison to her children the next afternoon, ‘did the ride yesterday drive all thoughts of Cyrus and the Persians out of your heads?’ ‘Only for the time, mama,’ replied Henry, ‘but the door is open and they may all come in again as soon as they please, if you are ready to keep them in order, mama.’

J. I have partly forgotten who Cyrus was, mother.

Mrs H. You recollect, I told you that a peace was made between the Medes and Lydians by the marriage of Astyages a young Median prince, Aryenius, a young Lydian princess. Well, you recollect that it was Cyaxares, the son of this Astyages, who with the help of Cyrus conquered Babylon. Astyages had a daughter named Mandana, and she married Cambyzes, king of Persia; and Cyrus was their son, and of course, Cyaxares was his uncle, and Astyages, his grandfather. He was born in the year 3405, or 599 years before Christ.

H. Then he was son to one king and nephew to another, and grandson to another, and when they died their dominions all fell into his hands. Quite a lucky boy!

Mrs H. Not a boy, however, for he was sixty-two years old when his father and uncle died, and left him their great empire.

E. Surely, then, he was contented with-

out making conquests; I think Jane will have an opportunity to like this king.

Mrs H. He may perhaps reconcile her in some measure, to the character of a conqueror.

H. I should like to see her obliged to change her opinion for once, really.

Mrs H. If you have done rallying Jane, I will tell you the history of Cyrus.

H. Oh, do, mother; I will try not to talk.

Mrs H. In the time of Cambyses the father of Cyrus, the Persians inhabited but a small province, and were not more than 120,000 in number. But they were very remarkable for their courage and virtue. Their laws were intended to prevent crime, that they might not have it to punish.

H. That was a grand plan! how did they do it?

J. You was not to talk, Henry.

Mrs H. By educating all their children to detest crime, and to deny themselves little gratifications, and to aim only at what was useful and honorable. Ingratitude, they punished as the greatest crime. The boys were kept in the public schools until they were twenty-five or thirty years old. They were fed principally upon bread, or cresses, and water, and were taught to disregard hunger, and thirst, and cold, and fa-

tigue by day and to keep watch in the cities at night. They were taught to exercise themselves in those sports *only*, which would tend to make them strong and active, and were kept under the closest restraint.

J. Henry may here take a lesson in his 'reading-history-experience.'

H. You was not to talk Jenny, my dear.

F. Was Cyrus, a prince, educated in this strict manner?

Mrs H. Yes, and exceeded all his companions in learning, courage and skill, and in accomplishing whatever he undertook. When he was twelve years old, his mother took him with her to see her father Astyages, where he soon was the affection and admiration of every person at the court. But the manners of the Medians were very different from those of the Persians. Every thing was splendid, and the household of Astyages lived in ease and luxury; and it might be supposed, that a boy of twelve years old, would soon forget the plain manners and simple fare of Persia.

H. I should think he would *try* to forget it, and stay with his grandfather as long as he could.

Mrs H. He stayed with him five years, but in all this time he did *not* forget his home, or learn to love the idleness and luxury of the Medes. Astyages, wishing to

please him and to make him unwilling to return home, made, one day, a very great feast, at which, everything was prepared that was beautiful to the eye or delicious to the taste. But when he saw Cyrus entirely indifferent to the whole of this parade, he inquired the reason with the greatest astonishment. 'The Persians,' replied Cyrus 'have a much shorter way to satisfy their appetite. When they are hungry a little bread, or cresses and water answer their purpose without all this trouble.' Astyages then gave him liberty to do what he pleased with the food; and he distributed it all among the servants; to one, because he had taught him to ride; to another, because he waited well upon his grandfather, and to another, because he took good care of his mother, &c. Sacas, the king's cupbearer, was the only one who did not receive something. This officer was appointed to introduce those to the chamber of the king, who were allowed the honor of seeing his majesty; but as he could not possibly gratify Cyrus by letting him go into his grandfather's room as often as he wished, he had the misfortune to be disliked by the young prince. Astyages was somewhat troubled at this neglect of a servant, whom he esteemed, and he observed to Cyrus that Sacas deserved attention for the wonderful

dexterity with which he served him. 'Is that the reason you like him?' asked Cyrus. 'You shall see then that I deserve your favor for I will wait upon you with a better grace than he.' Immediately Cyrus is equipped as a cupbearer, and with a napkin on his shoulder and the glass held lightly in his fingers, presents the wine to his grandfather, with a politeness and a grace that astonished and delighted both Astyages and Mendana. As soon as it was done, he flung himself upon his grandfather's neck, crying out, 'O poor Sacas, thou art undone, I shall have thy place.' 'But there is one part of the ceremony you forgot,' said the king, 'you did not first taste it.' 'No, it was not because I forgot it,' replied the prince 'but I suspected there was *poison* in it: '*Poison?*' exclaimed the monarch. 'Poison! child! how could you think so?' 'Yes, poison, papa,' continued the boy, 'for not long ago, when you made a great feast to the lords of your court, after they had drank a little of that liquor, I perceived their heads were all turned, they sung, and made a noise, and talked they did not know what; and you, papa, seemed to have forgotten that you were a king, and they your subjects; and when you tried to dance, you could not stand upon your feet.' 'But have you never seen the same thing happen to your father?'

asked Astyages. 'No, never.' 'What then?' 'Why, when he has drank his thirst is quenched, and that is all.'

H. A real 'thorough-going temperance man.' Now I like him better than ever; I should think the old king would be ashamed to get drunk again after such a keen reproof from such a boy.

Mrs H. While he lived with Astyages, the king of Babylon, in a great hunting match which he made just before his marriage, thought fit to show his bravery by attacking a part of the dominions of Astyages, who went against him with his whole army. Cyrus went too; and the victory; which the Median army gained, was owing in great part to his skill, although he was but sixteen years old. Probably, Cyaxeres the son of Astyages, who was only one year older than Cyrus, remembered his qualifications as a soldier, and that this was the reason why he afterwards chose him for the general of his army.

When he returned to Persia the next year, all the lords of the court and the nobility of the country, and many of the people accompanied him to the borders of Media, and he parting was very sorrowful on both sides, for every one loved him as a brother. When the young lords of the palace wanted a favor of the king, Cyrus

had been the one to obtain it for them; and if there were any difficulties, Cyrus could always settle them, and secure the forgiveness of the offender. Thus they all loved him, and were well prepared to submit to him, when he came to the throne. He returned to Persia, however, and to school as formerly.

When he was forty-five years old he was sent for, to go into Media again. Astyages was dead and Cyaxares was on the throne, and the king of Babylon was preparing to march against him; and he wanted Cyrus and an army from Persia to assist him. Cambyzes gave Cyrus leave to raise what troops he wished. To have an army who were united to each other by the ties of acquaintanceship, Cyrus chose two hundred of the bravest of the Persian nobility for his first officers, and each of these chose four more for inferior officers; again each of these chose for himself thirty soldiers. Thus Cyrus had 31,000 men under him. His father accompanied him a part of the way, and added to the instructions his masters had given him; taught him, that the way to govern his soldiers was to gain their affections, and then they would obey from love: and that to gain their affections he must not only reward the good and punish the bad, but must take a kind care of them;

see that their wants were supplied; love them and feel for them; and not *only appear*, but be *really*, the best soldier and the best man in the army. These ~~instructions~~, Cyrus closely followed, and had the pleasure of seeing his army entirely devoted to him, as well as attached to each other.

When he arrived at the court of Cyaxares, he took every possible measure to insure success, but was careful, at the same time, not to let the riches and luxury of Media do mischief to himself or his soldiers.

He found that the king of Armenia, flattering himself that the Medes would now be destroyed by the Babylonians, had refused to pay the proportion of money or soldiers, which as tributaries, they were bound to do. Cyaxares dared not attempt to compel them at this critical time, for fear of losing more money and troops than he could very well spare. Cyrus therefore took the business into his own hands. He commenced a great hunting match on the borders of Armenia, with a large part of his troops. After hunting a few days, he suddenly marched very near the place where the king lived, and sent a command to him to surrender. The king attempted to fly, but he found Cyrus had secured all the passes; and his wife and children and treasures, all fell into the hands of those, whom

that skilful prince had set to watch for them. Among the prisoners was Tigranes, the king's son, with his wife whom he had lately married. The king himself was obliged to submit, and Cyrus then held a court in the midst of his army, in the presence of the family of the captive king, and demanded—

J. But, mother, will you let me interrupt you and ask, what right the king of Media had to make the king of Armenia pay him, money and soldiers?

Mrs H. In one moment more, I should have explained it; but I am glad you are paying attention.

J. I ask your pardon, mama,—I will wait next time.

Mrs H. Cyrus demanded of the king, if he did not some time before make war upon Media, and get defeated, and agree to pay a certain tribute; and why he now refused.

H. Then, Jane you must allow that Cyrus was not in the wrong here, if he was a conqueror.

Mrs H. We will have the end of the story my son. 'What would you do with a servant who had done as you have?' asked Cyrus of the king. 'I own I should put him to death,' said the poor captive. At these words his whole family burst into tears, as they saw he had pronounced sen-

tence upon himself. But Tigranes begged of Cyrus to spare his father, who would now be entirely attached to his interests from motives of gratitude. 'And what sum will you pay to the Medes now?' said Cyrus to the king. 'My troops and treasures are not mine; they are all yours.' 'And what would you give to ransom your wives?' 'All that I have in the world.' And to ransom your children?' 'The same sum;' 'And you, Tigranes, what would you give to redeem your lady?' 'A thousand lives, if I had them,' replied the fond husband. Cyrus then stipulated for half the troops they could raise to be commanded by Tigranes, and doubled the tribute in money, and gave all the rest their freedom; and after they had been entertained at his tent he sent them all home, full of wonder, and admiration of their benefactor. On the way, Tigranes asked his wife, who alone was silent, what she thought of the personal appearance of Cyrus. She replied that she did not know, for she did not observe him. 'On what object then was your attention fixed?' 'On him who said he would give a thousand lives for my ransom.'

F. That is a beautiful story, really mama, is n't it?

Mrs H. Yes; it would be more pleasant to study history, if it was full of such anec-

dotes, than it is now, when we are obliged to learn so much more about bad men than good men.

H. Well, did Tigranes go with his soldiers to Cyrus?

Mrs H. Yes, and with double the money that had been required; but Cyrus would take no more than he had asked at first; and he now returned to Cyaxares with more money and troops than he had when he left him.

H. But mama, I thought you was going to tell us about taking Babylon.

Mrs H. I am giving you the history of Cyrus, and we shall describe that event in its proper place. Three years had now been spent in making preparations, and Cyrus proposed, that as his troops were ready, they should march into the country of the enemy, and not be eating up the provisions in their own country: and this would be the best way to give courage to their own soldiers, and alarm those of the enemy.

They accordingly set out for Babylonia, and soon had a battle, in which the king of Babylon was killed and his army defeated, although they were twice as numerous as those of the Medes and Persians. Cyrus did not think himself strong enough to pursue his victory, at present, into the Babylonian camp. But as soon as it was dark,

one party after another deserted it, leaving the Babylonian alone. Among others, Crœsus, the rich king of Lydia, left them and marched towards home.

H. I have heard people say, 'as rich as Crœsus;' but was there really a rich king of that name?

Mrs H. Yes, the Lydians lived in Asia Minor, and Crœsus their king was said to be the richest prince in the world. He was also fond of books, and of wise men. By and by you will hear of wise men who used to live at his court. He was advised by one of these wise men, not to go against Cyrus; but he had been told by an oracle, that if he went he would overturn a great kingdom: and supposing it must mean the Persians, he united his forces with those of the king of Babylon; but the event proved, that it was his own kingdom which was to be overthrown.

But now that the Babylonian army was so weakened, Cyrus thought best to pursue them. Cyaxares, though he thought it a rash attempt, yet he permitted Cyrus to take all the horsemen, and as many troops as were willing to follow him, and pursue the flying enemy. All were ready to follow Cyrus any where, and he took as many as he wanted, and overtook the Babylonians, and defeated them again, and took a great

number of prisoners and immense treasures from their camp, with which he returned to Cyaxares.

F. But why did not Cyaxares go with him?

Mrs H. Do you not recollect I told you the Medes, and especially their king, loved ease and feasting? Cyaxares did not like to be on the chase after enemies all night; so he staid in his camp with his lords, making themselves drunk in honor of their victory.

H. And then if it had not been for Cyrus, he never would have gained that victory and those riches.

J. And what if the Babylonians had come upon them in the night, when they were drunk?

F. Cyrus, it seems, found other employment for the Babylonians.

H. But it was a shame for them to be so lazy, when Cyrus was doing so much for them.

Mrs H. Will you always remember then, how bad it appears for people to be 'so lazy,' when others are at work for them?

H. I will try to remember it, mother.

Mrs H. And how much more those people can accomplish, who are accustomed to active, industrious habits, and plain living than those can, who think they must eat

and drink till they are sleepy, and then sleep till they are hungry again.

H. Certainly, mama, I will try, not only to remember, but practice. You shall see by *sunrise* tomorrow morning, if I do not convince even Jane herself, that I have learnt something by the experience of others.

Mrs H. Well; remember your motto too, and do not let the *beginning* of your improvement be the *end* of it. Now I will tell you another very bad thing of Cyaxares. When he waked the next morning, and found so many of his men gone, he sent a messenger to reprove Cyrus very sharply for leaving him so destitute of troops, and to command him to return immediately.

H. Well, I hope Cyrus did not mind him.

Mrs H. No; he only wrote him a very respectful letter, explaining his conduct. When he returned so successful, (for he went all around the country and was victorious every where,) Cyaxares was so jealous of him, that he treated him very coldly, pretending that he was trying to draw all the troops away from him. But Cyrus soon convinced him, that he taught the Median soldiers to honor their own king above every one else, and then he could do no other way than be reconciled to him.

J. Well, now I do think he ought to have rewarded Cyrus with, at least, *half* of the treasures he had taken.

Mrs H. Well; he did reward him; and what do you think he gave him?

H. The government of the countries he had conquered?

Mrs H. No.

J. Some of those treasures, mama?

Mrs H. No.

F. Mama seems disposed to make a little sport for us; so *I* guess it was a wife.

Mrs H. Right, Fanny; he gave him his *only* child.

H. A right question for a girl to guess out. But then this was the reason, why Cyrus inherited the empire of Cyaxares; I thought it was queer that he should have it because he was his nephew, or his general.

Mrs H. Cyrus at this time gained another advantage for himself. Heretofore, the Persians had been almost destitute of cavalry; for the part of the country which they inhabited was too mountainous to afford good pasturage for horses, and they were extremely rare among them. But in the camp of the Babylonians, he found many fine horses; and kept these to form a body of Persian horsemen; and upon these

his future successes very much depended.

J. Well, did he marry his wife immediately?

Mrs. H. Not till he had been to Persia, and asked the advice and consent of his parents.

J. Could he not do any thing without asking their leave, now he was so old?

Mrs. H. He *could*; but he did not *choose* to do a thing of so much importance as taking a wife, without consulting them. It was one of his many good qualities, that he was a very obedient child. But when he had their approbation, he returned to Media and married her; and then turned his attention again to the conquest of Babylon. During his former expedition, several princes who had been cruelly treated by the king of Babylon, revolted from him and joined Cyrus; and from them he now received intelligence of all the proceedings of the Babylonians. Ambassadors also arrived from the king of India, to bring large sums of money, and make him offers of more if he needed. In the mean time the king of Babylon went to Lydia, to hire Cræsus again to help him, and all the kings in those regions were in alliance with him, and were to furnish troops and money. The army of Cyrus was somewhat discouraged at this

news; but he assured them that these enemies were not accustomed to fatigue, and were entirely unacquainted with the life of soldiers, and might easily be defeated.

When all things were ready, he marched suddenly into the enemies' country. They were astonished to see him there consuming their provisions, before they had had time to go to gather and lay them up.

H. So much for doing things in season; I must try to remember this.

Mrs H. And now a great battle is to be fought. Cræsus is general of all the forces opposed to Cyrus, and they amount to no less than 420,000 men, while those of Cyrus are less than 200,000.

F. What a difference! I tremble for Cyrus.

Mrs H. You need not; for there is more difference in the *worth* of the soldiers, than in their *numbers*. But now I will stop, and describe to you some of their arms; for they were very different from any thing that soldiers have in our*days. The soldiers were covered with plates of steel or brass, and they had helmets to cover their heads, made of brass too. Then they had shields to hold up before them, to defend them from the arrows of the enemy. The shields were large, oval pieces of leather, made double, and fastened at the edges to a frame.

Then they were stuffed between the two pieces with something that would entangle, if possible, and prevent the darts from going through it. Sometimes, shields were made of brass. They knew nothing about guns, or powder; but they used bows and arrows, and darts, and spears, and swords, &c.; these made the load which a soldier was obliged to carry, very heavy. Then they had great chariots, covered with metal plates, and long sharp scythes sticking out from the sides, and others under them pointing down to the ground; these were to cut in pieces every thing that came in their way. Then there were other chariots which carried twenty men in each; these were placed so high, that they could shoot over the heads of the foot soldiers.

When the two armies came together, that of Cræsus extended five miles; but as the army of Cyrus was not so long, Cræsus intended to surround him. However, when he brought the ends of his army around to attack the ends of Cyrus's army, Cyrus sent a party from the back side of his army, and attacked the ends of the companies who were intending to have done the same by him. In military language this is called *attacking in flank*; and to attack on the back side of an army, is to attack it *in the rear*. I wish you to remember this distinction.



H. That is, mother, when an army is paraded, the ends are the flanks, and the back side is the rear.

Mrs H. Yes, my son; you gentlemen can express these warlike things, better than we ladies can. But to return to the battle itself: these soldiers who first advanced to attack the Persians in flank, were soon driven back; and by the time they began to retreat, the centres had met, and were fighting most furiously, Cræsus' men were driven back by the Persians in great confusion till they came to the body of Egyptians. They were formed into a square, and seemed determined not to yield while a man of them was left alive: and indeed they drove Cyrus' men a great ways back; but here they were met by those dreadful machines, the chariots armed with scythes, and those which carried the archers; and here they were obliged to stop; and here, too, might be seen the wounded and the dead, horses and men, and chariots upside down, all piled together, and trampling on each other, without regard to the dying or the living.

J. Oh mother, mother! *don't, don't* tell any more, I cannot hear it.

Mrs H. Well then, I will tell you where Cyrus was; he rode into the midst of this terrible place; had one horse killed under

him; but his soldiers loved him too well to leave him there, and they rushed to the spot, and mounted him on another horse and drove his enemies back. Seeing how courageous these Egyptians were, he could not bear to let them all perish, and he proclaimed pardon and life to them, if they would lay down their arms. They all accepted his offer, upon condition that they need not ever be obliged to take up arms against Cræsus. Cyrus readily promised this, and then he let them all go home; and they proved to be some of the best subjects he ever had. X X X

J. This was excellent in Cyrus; but what became of the rest?

Mrs H. Cræsus fled, and the army followed his example, and Cyrus gained a complete victory.

H. That Cræsus was a great coward, I know. If I was the king of Babylon, I would never *ask* for his help again; much less should I *hire* him.

F. Perhaps Cyrus did not give him an opportunity to need his help.

Mrs H. Cyrus first followed Cræsus, who had shut himself up in Sardis, his capital, and the next day he took the city; but he spared the lives of all the inhabitants, upon condition that they should deliver up to him all their treasures. Cræsus set them the example, and an immense amount

of gold and silver fell into the conqueror's hands.

J. Did Cyrus spare the life of Croesus too?

Mrs H. Yes, and let him enjoy his dominions; only he had not the liberty to make war, without the consent of Cyrus.

F. And what became of all those kings, who lived near him, and were united with him?

Mrs H. They all marched off with their own men, as fast as they could towards home.

H. A parcel of cowards! no better than a flock of geese, when I send skip to drive them out of our door-yard.

J. Pray don't compare Cyrus to a dog, Henry!

H. There then! we prophesied right about Jane's liking a conqueror, did n't we! Only see; she has fairly fallen in love with him; (we must speak *very respectfully* of him henceforward, Frances.)

Mrs H. Henry seems quite inclined to make sport of Jane; but perhaps they will remember the history the better. We will now go with Cyrus to Babylon, if you please.

H. Yes, mother, certainly, and glad to get there too,

Mrs H. But we must first take a peep

at affairs there, before we let him take the city. We have been attending so closely to the Medes and Persians, that we have lost sight of Assyria, ever since Esarhaddon conquered Babylon and united the two kingdoms, with Nineveh for the capital. His predecessors had made frequent wars with the kingdom of Israel, or, The Ten Tribes, and had taken many of the people captives: Esarhaddon finished the work, by conquering the whole, and carrying all the people to Nineveh, and sending colonies from the eastern part of his dominions to live in their places. These new colonies were called Samaritans.

Under one of the successors of Esarhaddon, the Babylonians revolted, and, as I told you, assisted Cyaxares, king of Media, to conquer Nineveh; and after this Babylon was the capital. Its next king was Nebuchadnezzar. He conquered Jerusalem, the capital of Judea, and carried the other two tribes captive to Babylon. Among these captives were Daniel; and his three friends, Shadrach, Meshach and Abednego who were cast into the fiery furnace, because they would not worship his image. Daniel, you know, interpreted Nebuchadnezzar's dreams for him, and was promoted to the highest office in the empire, next the king. After this, Nebu-

chadnezzar became so proud of his great conquests, that he brought down upon himself the judgments of Heaven. According to the prophecy delivered by Daniel, and which was intended by one of the dreams, 'his reason departed from him, and he was driven from among men, and he had his dwelling with the beasts of the earth,' for the long space of seven years. His reason was then restored to him, and he to his throne which he occupied only one year; but long enough to 'give honor and glory unto the King of heaven, who putteth down kings and setteth up kings, and doeth whatsoever he will in the armies of heaven, and among the inhabitants of the the earth;' and to command all his subjects to worship Him, and Him alone.

After his death, Nevigliassor reigned in his stead; and this was the king of Babylon, who was killed by Cyrus in his first expedition. At the time when he went on his second expedition, Belshazzar was on the throne.

J. Oh yes, mother; I read the story last sabbath, in the bible; papa showed it to me. Belshazzar made a great feast to his lords, and when they were drinking out of the sacred vessels, which Nebuchadnezzar brought from the temple of Jerusalem, and which none but the Jewish priests

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ought to have touched, there came a hand and wrote some words upon the wall, opposite to where Belshazzar sat. Nobody at the feast could read the words, and they were all very much frightened; but the king's mother came in, and told them to send for Daniel. As soon as he came, he read the words, for they were in the Hebrew language; and meant that the reign of Belshazzar was ended, and that his kingdom was given to the Medes and Persians. Belshazzar did not mind at all about it, after he found out what it meant; but kept on feasting and drinking, and all the people in the city were doing the same; and all at once Cyrus came and took the city, and killed the king and all his nobles with him.

Mrs H. Very well, Jane; you recollect what you read, as well as I could ask. Now I am going to tell you *how* Cyrus took the city; for you recollect it was very strong.

F. Yes, mama; with its high walls all around, and on both sides of the river, I do not see how he could take it at all.

Mrs H. He first began, by digging a deep and wide ditch all around the walls. The Babylonians thought he intended to reduce them by famine; but as they had twenty years stock of provisions laid up in

the city, and room enough for gardens which they could cultivate every year, they only laughed at his soldiers while they were at work.

J. I am glad the soldiers knew better, and did not mind their laughter.

Mrs H. They did not *know* any better, except that they knew Cyrus would not set them about it, unless he thought it was best; so they kept at their work, and Cyrus kept his secret until the work was finished. Just then, he heard of the great feast which was to be kept in the city that night, and he saw that this was the time for him to act. So he sent a part of his army to the place on the north side, where the river ran into the city, and a part to the south side, where it run out; then as soon as it was dark, he ordered the little spaces to be cut away, that had been left at each end, between the ditches and the river; and then the water ran into the ditches, and left the bed of the river a dry path for the soldiers, who marched into it from each end, and met at the palace in the centre. The inhabitants were all so engaged in the feast, or so stupified with what they had already drank, that they had forgotten to shut the gates between the streets and the river, and every thing was left for Cyrus to take, almost without any trouble. The guards at

the palace were killed; and some of the company, opening the doors of the banqueting room to see what was the matter, were themselves killed, and the soldiers rushed in and put all to death at once; for they were all too near drunk to help themselves but very little. All the inhabitants who would submit, were pardoned, and thus in a few hours, was the city and kingdom of Babylon, taken from its native princes, and given to the Medes and Persians, and he never recovered its former glory. Indeed, the place where this great city once stood, cannot now be told; for the whole region has become a swampy, unhealthful place; the ancient bed of the Euphrates has been choked up with ruins, and the water has inundated the country and found itself new channels, until the prophecies which God pronounced against it are literally fulfilled, 'that its place should be known no more.'

H. Well now, mother, please to tell us a little more about Cyrus, and then we will be satisfied for to night.

Mrs H. A few days after the conquest of Babylon, Cyrus made a splendid show and procession to display his great power and wealth; and never were such magnificence, and pomp, and riches, seen, as on this occasion.

F. What! Cyrus, mother? I thought he was always plain and simple, in his manners and appearance.

Mrs H. This depended upon circumstances. He was now among a people, who thought a great deal of such things, and a sight of his great power and riches would tend very much to exalt him in their eyes. After the show and procession, there were horse, and foot, and chariot races, and then a feast, and every one returned home with a present, and admiring the goodness and greatness of Cyrus.

J. But mother, where in the world was Cyaxares all this time? I had almost forgotten him.

Mrs H. He staid at home with a part of his troops, to see that there should be no disturbance there, while so many of the soldiers were away.

H. Well; I guess Cyrus did better without him than with him.

Mrs H. Very possibly; but Cyrus now went to visit him, and to assure him that he would find a home all ready for him in Babylon, whenever he chose to go there, and that all he had conquered was at his disposal. After this he went to visit his friends in Media; and about this time his father died, and left him the kingdom of Persia

Cyrus then returned to Babylon, and took Cyaxares with him.

After all things were settled there, he went into the southern and western parts of his dominions, to settle some differences there; and it is supposed, that it was while he was absent on this journey, that the courtiers persuaded Cyaxares to cast Daniel into the den of lions. Do you recollect the story, Henry?

H. Yes mama; the lords of the court did not like to see a captive Jew exalted above them as Daniel was; and they persuaded Cyaxares to pass a law, that whoever should ask any petition of any living God or man, for thirty days, except of the king, should be cast into the den of lions. Daniel could not stop praying three times a day to the God of heaven, and was thrown among the lions, and kept there all night, but God would not suffer them to hurt him, and in the morning, to the great joy of the king, who really loved him very much, he was taken out alive and well; and his accusers were thrown in, and the lions devoured them all.

Mrs H. You are right. Cyaxares lived only three years after he went to Babylon, and then the whole empire came entirely into the hand of Cyrus.

F. And I hope he reigned long and happily.

Mrs H. He reigned seven years very happily.

But there is one part of his character which I have entirely omitted, that I might put it altogether; I mean his religion,

J. Cyrus could not have been a superstitious heathen, like the Egyptians—could he mother?

Mrs H. He was a heathen, my child, though not as ignorant and foolish as some of the Egyptians. But his constant regard to what he believed was *right* in religion, should command our respect, and be an example to us in the performance of what we know to be our own duty. Cyrus worshipped Jupiter, and such imaginary gods, who could not protect him in this world, or save him in the next; but *he thought* they could, and was careful to pay them all possible respect at all times. He never undertook any expedition, without first consulting them by inspecting the inwards of the animals offered in sacrifices, by which the ancient heathens thought they could discover whether the contemplated expedition was agreeable or not to the gods. He also paid particular attention, on such occasions, to the flight of birds; supposing that he could tell a great deal by the way in which they directed their course. He never began a battle, without offering prayers and sacrifices before his whole army; and when he entered a new territory, he always asked the gods whom the people of that country worshipped, to

protect and defend him. The first thing he did after a battle, was, to offer sacrifices and thanksgiving to the gods for the victory which, he thought, *they* had given him. The great show, and feast, and games, and races, which I mentioned after the taking of Babylon, were held as much in honor of the gods, as to show his own dignity and splendor.

After the death of Cyaxares, Cyrus gave all the captive Jews in Babylon their liberty; and he gave them also the sacred things which had been brought from their temple, and commanded that if any of them wished to go back to Jerusalem, and rebuild their house of worship, their neighbors should help them with gold, and silver, and horses, and cattle, and whatever they needed.

J. How very good that was of Cyrus! I am sure he must have loved God's people, and have been a pious man.

Mrs H. We do not know that, my dear. It would be pleasant to think so; but the Bible says, 'Thou shalt have no other gods before me?' and you know 'there is but one name given under heaven among men, whereby we can be saved. Sin has destroyed our holiness, though it has not deprived us of those kindly sympathies for each other, which a bountiful Providence has given us, to make our earthly stay delightful to us. Probably Cyrus had heard from Daniel,

who was now a venerable old man, of the captivity of his people, and the prophecies respecting himself, delivered many years before his birth; in which he had been called by name, and the peculiar circumstances attending the taking of Babylon pointed out. But Cyrus believed that the heathen oracles could foretell events, as well as the Jewish prophets; and he probably admitted the God of the Jews, as one Deity among many, who deserved respect and worship; and he therefore paid to him the same deference which he did to the gods of other countries which he conquered.

F. The Jews then returned to Judea; did they not?

Mrs H. Many of them did, under the direction of Joshua, their high priest, and Zerubbabel, the grandson of their last king. Very few, however, of those belonging to the Ten Tribes, who were first conquered and carried to Nineveh, ever returned; and no one knows what became of them: they are always called, 'the long lost Ten Tribes,' and it is possible, no traces of them, as a people, will ever be discovered

J. Did Daniel go with his people to Jerusalem?

Mrs H. No, he died soon after this, at the advanced age of 90 years. It is said there was a beautiful palace built by him at

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Susa, still standing in the time of Herodotus, a Greek historian, who saw it several hundred years after Daniel's death.

H. Did Cyrus ever make any more conquests?

Mrs H. No; he spent these seven years in peace, journeying from one part of his dominions to another, and making all as happy as he could, wherever he went. When he was about 70 years old, he was sensible his death was near; he therefore, gave his children his best advice, appointed Cambyses, the oldest, to be his successor, and gave Tana-oxares or Smerdis several large provinces; sent his affectionate regards to his wife who was absent, ordered them not to burn his body, or enclose it in gold or silver, as was then the custom, but to return it to the dust, and then died as quietly as he had passed his old age.

H. You have told us a *very* long story about Cyrus' mother, but I am not tired of it, and should like it if it were longer.

Mrs H. Tomorrow, I will tell you a few anecdotes about Cyrus, and give you the history of his son, Cambyses.

J. Was Cambyses as good as his father?

Mrs H. To-morrow my daughter, you shall hear as much as you wish; but no more to-day. Only I wish you to remember that he died in the year 3475, or 529 years before Christ. ✕

CHAPTER V.

HISTORY OF THE PERSIANS.

SATURDAY morning, bright and early, Jane Harrison was up, feeding her ducks and chickens, and seeing that Rosa, her kitten, had its share of milk, and rattling around the house in her usual way; but nothing was seen of Henry, till almost breakfast time. Henry was somewhat of a complex character: he loved his ease; yet when once out of bed, he loved play, and would sit up all night to hear stories. He was perfectly good-natured and would bear a joke like a hero, when things went to suit him; but if he chanced to be a little out of patience with any one, especially with himself, wo to the child that ventured to rally him; for not another good-natured look could he afford the offender *that day*. Jane well knew this, and she was wrong to provoke him by saying, when she saw him coming slowly down stairs, ‘Oh Henry! I thought you was going to be a young Cyrus, and get up by sunrise this morning.’—‘I could not wake myself up, when I was sound asleep; you *know* I could not, Jane

Harrison,' retorted the impatient boy. Mr Harrison was near enough to hear this beginning of contention, and he instantly silenced it; but encouraged Henry by promising to call him at any hour he wished in future, provided he would promise to get up pleasantly. Henry *thought* he was willing to wake if he *could*; but he did not get over his pet all day. And this is very apt to be the case with those who rise late and out of humor. However, when lesson time came in the afternoon, the clouds broke away in a good degree, and his high white forehead, and bright-black eye exchanged the frown of impatience, for the look of interest, in expectation of a good story about Cyrus. Unluckily, however, Mrs Harrison, ignorant of the morning occurrence, told this for her first anecdote—that, 'During the whole of the reign of Cyrus, he was never heard to speak an angry word.' To poor Henry, this was 'short and sweet,' as the saying is; and he pettishly answered, 'How *could* he always speak good-naturedly? Perhaps, though, every body did just as he wanted they should, and never provoked him; and then he would have no reason to be angry.' 'No, my son,' replied Mrs Harrison calmly, 'no person ever went through life without having his temper tried, either by other people, or by circum-

stances, or by his own inadvertencies, or mistakes, or something. But Cyrus had his temper corrected while he was young, and was taught, and *believed*, that it was an indication of a little mind to indulge anger; and to this *we* can add, that it is sinful.' 'But another story, if you please, mama.'

Mrs H. Yes, my dear. In the first expedition which Cyrus made into Babylonia, his soldiers took captive a lady of extraordinary beauty, whom they reserved for Cyrus. But as soon as he heard she had a husband, he refused to see her, for he knew he had no right to marry another man's wife. So he left her in the care of one of the officers of his army, charging him to treat her with the greatest respect. But she was so beautiful that the young officer fell in love with her, and wanted to take her for himself. She contrived to let Cyrus know how he behaved towards her, and he immediately sent a messenger, to reprove the young man for his improper conduct; and the next morning he went himself. The young officer was so much ashamed of himself, and so afraid of the reproof of Cyrus, that he was almost crazy. But Cyrus blamed himself for placing him in such a delicate situation; and after giving the officer good advice, he went back to his tent, and had the husband of the lady

found, and sent him to live with her. Panthea told her husband how generously Cyrus behaved towards her, and Abradates ever after showed his gratitude, by being one of the most faithful of his soldiers. At the great battle with Cræsus, he was entrusted with an important command. When he parted with Panthea, she exhorted him to testify his gratitude to their benefactor, by fighting bravely for him; but when she saw his lifeless corpse brought to her tent, her sorrow was unbounded. She tore her hair, and beat her breast, and wept over him without ceasing. As soon as Cyrus heard of her affliction, he went to her tent and sympathised with her, and did all he could to console her under her loss; but as soon as he left her, she drew a dagger and stabbed herself, and fell dead upon the body of her beloved husband. They were buried in one grave, and a splendid monument was erected by Cyrus to their memory.

‘That is an affecting as well as beautiful story,’ said Jane, hardly able to restrain the tears which the tragical fate of the affectionate lovers had drawn from her tender heart. ‘If people *were* idolaters in those days, they were *good*; some of them at least.’ ‘Yes,’ replied her mother, ‘we find many excellent qualities in some of these characters; and if *they*, with *their* op-

portunities, had such cultivated minds, and affectionate hearts, and refined and elevated feelings, what characters ought *we* to aspire after, who have tenfold more light than they had, with scarcely none of their disadvantages. But should you like another story?' 'Oh certainly,' exclaimed the children, all in the same breath.

'After the defeat of Cræsus, he and Cyrus were one day talking together, and Cræsus asked Cyrus, why he would be so liberal? If he would only lay up his money, he would soon be one of the richest princes in the world.' And to what sum do you think those riches would have amounted by this time?' asked Cyrus. Cræsus mentioned a prodigious sum. Cyrus wrote a little note to one of his officers, signifying that he had occasion for money but without naming any particular sum; and immediately a much larger amount was sent him than Cræsus had named. 'Look here,' said Cyrus? 'the chests I keep my money in, are the hearts of my people.'

This story delighted the young listeners, as much as the former one had, and also put them into gayer humor than they could have felt, if their mother had closed with the sad tale of Abradates and Panthea; and with lighter hearts they listened to the commencement of the history of Cambyses.

Mrs H. Now I think you are pretty well acquainted with Cyrus; and we will proceed to the history of his successor and son, Cambyses. You recollect I told you, that the Egyptians were conquered by Cambyses, king of Persia; this is supposed to have been the *father* of Cyrus, as it is known that the empire of Cyrus extended from Ethiopia to India; but that after his death, they endeavored, under Amasis, to shake off the Persian yoke, when his *son* Cambyses again subdued them. This is the next event we are to attend to in our history.

H. I am glad we can go back to Egypt, again, since Cyrus is dead; but I should be glad if he had lived these thousand years, he makes things go on so well.

Mrs H. The government of the world is in the hands of a better being than Cyrus, my dear boy; and it was not consistent with his plan to continue him on the earth any longer. We must be contented to witness changes and overturnings, remembering that all these revolutions are intended to accomplish some wise and great design, which we, at present, are too short-sighted to comprehend. As for Cambyses, he made great preparations to subdue Amasis. The Phœnicians and Cypriots were the most expert ship-builders and mariners

then in the world, and they furnished him with a fleet, and a great many sailors.

J. Why did not Cambyses furnish his own fleet?

Mrs H. Because Persia was entirely an inland country, and the inhabitants knew very little about maritime affairs; and it was cheaper to hire those who were acquainted with the business, than to teach his own people.

J. And where did *those* people live?

Mrs H. The Phœnicians lived north of Palestine, on the eastern shore of the Mediterranean; and the Cypriots were the inhabitants of the island of Cyprus. When Cambyses arrived upon the borders of Egypt, he learned that Amasis was dead, and that Psammenitus, his son, was making all possible preparations to defend his kingdom. Pelusium was the first city he attempted to take, as it was the key of Egypt on that side, and it was strongly fortified. No doubt it would have held out against him a long time, if he had not used a curious and somewhat cruel stratagem, to conquer it. Knowing that the garrison were all Egyptians, he placed in front of his army a great number of cats, dogs, sheep, &c., and then stormed the city. The Egyptians dared not shoot an arrow, for fear of hitting some of these sacred animals;

and suffered themselves to be taken without making any resistance. After this, Psammenitus met him in battle, but was defeated, and fled to Memphis. Cambyes sent a herald to summon the city to surrender, but the inhabitants were so angry, that they tore him in pieces. Cambyes then took the city, and put to death a great many of the nobility; but he was inclined to treat Psammenitus kindly, and appointed him a pension as long as he lived. But Psammenitus had no notion of living upon the bounty of the king of Persia: he determined to be king himself, and set himself at work to stir up new contentions. As soon as Cambyes found it out, he ordered him to be killed. He then marched to Sais, where Amasis was buried, and had his corpse brought before him, which he treated with the greatest contempt, and then had it burnt. This was a mode of disposing of the dead, very offensive to the Egyptians.

H. Why, mother, I think Cambyes, is not much like his father.

Mrs H. No; he had a *very* bad temper, which continually grew worse and worse: and he was very different from Cyrus in almost every respect.

F. I thought the Persians were educated so well, they would never come to this.

Mrs H. But the wife and children of Cyrus, lived with Cyaxares in Media, and were brought up in the luxury and indulgence of their court; and Cambyses, in particular, was never allowed to be opposed in anything. And you see here the effects of it. He would always have his own way, let the consequences be what they would: he loved war, and was extremely cruel.

J. Did he make war upon other people, then?

Mrs H. He resolved, that the next year he would subdue the Carthaginians, a people who descended from the Phœnicians, and lived to the west of Egypt, and about opposite to the Island of Sicily; and also the Ammonians, to the south-west, and the Ethiopians, to the south of Egypt. However, he was obliged to let the Carthaginians alone, because the Phœnicians would not furnish ships to go against their friends.

H. That's good: I wish something could have sent Cambyses home, and kept him there.

J. I dont see as you like conquerors, any better than I do, Henry.

F. Perhaps Cyrus has spoilt all other men for him: but let us hear how Cambyses succeeded in his other schemes.

Mrs H. He sent ambassadors to Ethiopia, to pretend to make a treaty with the king; but really, to spy out the counry. The

king suspected them, and sent them back, with the present of a bow to Cambyzes, which, he could draw with ease, but which neither Cambyzes, or scarcely any of his army, could any more than lift; and advising him to be careful how he encountered men who used such arms as that, in their wars. This so enraged Cambyzes, that he set out immediately to cross the desert between Egypt and Ethiopia, although he had made no preparation for so sudden an expedition. On the way, he despatched 50,000 of his army, to go and subdue the Ammonians; but these were all buried by the sand, which moves about in these deserts, like the waves of the sea in a storm. With the remainder he continued his march; but his provisions, or rather those of his army, were soon exhausted, and they fed, first upon roots, and herbs, and the leaves of trees; but as they advanced further into the desert, even these resources failed, and they were reduced to the necessity of feeding upon their beasts, and at last upon each other! And yet all this while the table of Cambyzes was furnished in the most sumptuous manner. But at last, fearing he too should come to want, he turned about. On his way back, he stopped at the famous city of Thebes, which he plundered and burnt, merely because it contained the temple of

Jupiter; for the Persians were enemies to all temples, because they thought the Deity was not confined to any one place, and therefore would not have any one place dedicated to him. This was a *correct principle*, but a *wrong inference*. Cyrus would have let them have their own way of worship, while he enjoyed his. But moderation was no part of the character of Cambyses. Thebes, to this day, bears the marks of the conqueror's fury. The broken sphinxes, and overturned columns, and demolished walls, are there still; and compose the wonderful remains which are now shown to the astonished traveller, at the village of Carnac. Cambyses also took away the golden girdle, which, you recollect, encompassed the tomb of Osymandias. On his return to Memphis, he found the people expressing their joy by every possible demonstration; and supposing they were rejoicing at his misfortunes, he ordered some of the principal inhabitants to be brought before him, to inquire of them the truth. But when they assured him, that it was because they had found a successor to their lately deceased god Apis, it appeared so ridiculous to him, that he had them instantly killed; and then sent for the priest. They told him the same story, and this excited his curiosity to see the new god, who, as he said, 'was so familiar as to come

among them.' He was admitted to its presence; but when he saw only a calf, he was so enraged that he drew his dagger and stabbed the poor animal, so that he died not long after. He then ordered the priests to be whipped for their stupidity, in worshipping a brute; and commanded all the people in the city, who should be found celebrating the feast of Apis, to be slain.

H. What did his people mind him for? I would not; and he might help himself, if he could. I should think some of them would just put him out of the way.

Mrs H. He had one trial of that kind. In a rage at Cræsus one day, for trying to moderate his temper a little, he ordered him to be killed; but those who were commanded to do it, knew, that he would repent of it the next day, and they ventured to disobey him. He was very much rejoiced the next day when he found Cræsus was alive, but instantly killed those who had saved his life, because they had disobeyed his orders.

F. What will he do next! I am afraid to hear any more.

Mrs H. He was so angry with his brother Tana-oxares, or Smerdis, because he could easily draw the bow which the king of Ethiopia sent him, and he was the only one in the army who could do it, that he sent him back to Persia. And then

dreaming that he had taken possession of the throne, he sent Prexaspes, one of his officers, to kill him.

H. Oh mother! *I* shall begin to beg you to stop, as hard as ever the girls did.

Mrs H. I will tell you but one more, though it would be easy to swell the shocking list still farther. His only sister was very beautiful, and he determined to marry her; and to make a show of doing it lawfully, he asked his courtiers, 'whether it were lawful for a Persian Prince to marry his sister?' They dared not oppose him, and therefore answered that 'they had indeed no law which permitted a man to marry his sister, but they had a law which permitted the king of Persia to do what he pleased.' This answered his purpose quite as well as a direct approbation, and he married Meroe, and took her with him in all his expeditions. While they were in Egypt, they saw, one day, a small dog fighting with a lion. The lion at first had the advantage, but another dog, brother to the little one, came and helped him, and killed the lion. This pleased Cambyses, but seeing the tears fall from Meroe, he obliged her to tell him the cause; and when she observed that, 'it reminded her of her brother, who had not the good fortune of a brother to help him as that little dog had,' Cambyses flew

into a passion and gave her such a blow with his foot that it put an end to her life.

J. Mother, mother; do let CambySES die as soon as you can.

Mrs H. Well, then, imagine to yourself that he hears that his brother Smerdis has *not* been killed, and that he has been proclaimed king of Persia; and see him mount his horse in the greatest haste to go with all speed and kill him in earnest; when behold, his sword falls out of its sheath, and gives him such a wound in the thigh, the Egyptians say, in the same place where he wounded Apis, that it causes his death in a short time.

H. I am *glad* we have no more to hear about him. But was not Smerdis dead?

Mrs H. Yes. But there was another Smerdis, brother to one of CambySES, noblemen, whose name was Patisithes. This Smerdis looked so much like the one who had been killed that it was difficult to distinguish them; and Patisithes, as soon as he found that Smerdis was dead, knowing the hatred of the people for CambySES, placed his own brother upon the throne, and gave out that it was the true Smerdis, who had escaped death. The people were willing to believe him, and submitted quietly to the usurper.

J. But *he* will be killed, I know, by that furious CambySES.

F. You forget that Cambyses is dead, Jenny.

Mrs H. It was when he was setting out to go against this Smerdis that he was wounded and died, as I told you.

J. Well, was this Smerdis a good king?

Mrs H. Yes, very good. He was very kind to his subjects, and tried to make them all love him; but he did not let them see him, lest they should know him. The truth, however, was discovered in this curious way. Smerdis married all the wives of Cambyses, among whom was Atossa, who was also sister to Cambyses, though they had not the same mother; and another was Phedyma, a daughter of Otanes, a Persian nobleman. Otanes wrote to Phedyma, to know whether this was the true Smerdis, the son of Cyrus. She answered that she had never seen the other Smerdis, and she could not tell. He then sent again to tell her to ask Atossa, who could not but know her brother. She again answered that as the King kept all his wives apart, she could not possibly inquire of Atossa. Once more then, Otanes sent his daughter word, that if he were the true Smerdis, *he had ears*, but that Smerdis, the brother of Patisithes, had been deprived of his ears for some reason, by Cambyses; and he requested her to notice the circumstance. This

was no very easy matter, for the Persian gentlemen always wore head dresses.

J. Yes, I'll warrant he kept his ears hid, if they were gone.

H. Well done Jane! his ears hid *if they were gone*; no doubt he did.

J. Well, the sides of his head hid, then.

Mrs H. He did when he could; but the next time Phedyma had an opportunity to notice him when he was asleep, she found his head was *earless*, and sent word accordingly to her father. Then he and six other Persian lords, resolved to kill him. To quiet the apprehensions of the people while they could execute their purposes, they determined that Prexaspes, the man who killed Smerdis, and who was one of the six, should go upon the top of a high tower, and proclaim to the people that he did *not* kill Smerdis, and that it was he, and not Smerdis the Magician, who was on the throne, as some had suspected. While he was doing this, the other lords were to rush into the palace and kill the king. But just as they arrived there, Prexaspes ascended the tower and revealed the whole secret, declaring that he *did* kill Smerdis, by order of Cambyses, and that it *was* Smerdis the Magician who was king, and that these lords were going to kill him:—and then he threw himself from the top of the tower, and broke his neck. The lords were for a moment confounded at

this conduct, but seeing the people all standing still with astonishment, they rushed into the palace and put Smerdis and his brother to death, before any body else had time to conclude what to do. They then seated Darius, the son of Hystaspes, one of their number, on the throne, without opposition. This Darius, was related to the royal family, and was usually called, Darius Hystaspes.

J. What a pity they did not let Smerdis reign. He was so good to them, I wonder how they could kill him.

Mrs H. In countries which are governed by kings, the people are very jealous of any one who aspires to that dignity, unless it fairly belongs to him; and they often prefer a bad king, if he belong to a royal family, to a good one, who, they think, is of no more noble birth than themselves. But sometimes they get offended with a king, and will not let him, or any of his family govern them.

F. But did they change for the better, in the dethroning Smerdis, and crowning Darius?

Mrs H. Yes, for now they had a prince who was next to Cyrus.

J. Oh then I am glad! there is some pleasure in hearing about such kings.

H. Was he a good conqueror, mother?

Mrs H. We shall find what he did as

we go along. His first care was to settle the revenues of his kingdom.

J. What are revenues, mama?

Mrs H. Taxes. Hitherto, each province had paid as much as they pleased; and if the king wanted more, he sent to them again: and there was no fixed rule about it, except that they were obliged to furnish a certain number of troops; and money, whenever the king wanted them. Sometimes, certain cities were given to persons whom the kings wished to reward, and they were obliged to supply those persons with whatever they wanted of certain articles. And so of the queen; one city furnished her with girdles, another with veils, another with head-dresses; and so on, as many and as rich as she or they pleased.

H. Well, now, this is really a curious way of paying taxes. But how did Darius alter it?

Mrs H. He did not alter it in the last particular; but, in those provinces that paid money, he fixed it to a particular sum, so that the people might always know when they had paid enough, and he might know how much he might depend upon. He first sent for some of the wisest and best men from each province, and inquired of them, whether a sum which he named, would be too heavy for their respective provinces to

pay. They replied, that on the contrary, it would hardly be felt. But Darius assured them that he did not wish to burden his subjects; and he only called for half the sum he had mentioned.

F. That was very kind in Darius. But, mama, what became of the wives of Smerdis? were they killed too?

Mrs H. Darius married them all, and some of the ladies, among whom was Aristona, one of the daughters of Cyrus who had never been married before; and Darius loved her better than he did any of his other wives.

H. I should think the ambition of these ladies would be satisfied by and by, as it seems they have already been wives to three kings in succession; or at least some of them have.

Mrs H. You must not condemn them too quickly, however; for it is not likely they were consulted at all upon the subject.

H. Not consulted! I thought it depended *entirely* upon the ladies, whether a man could be married or not—pray what do gentlemen go courting for, if it is not to *consult* them, whether they will marry them or not?

Mrs H. That is the way in our days, my boy; but you must remember that in all *heathen* countries, females have ever been

considered the *property* of the other sex, to be disposed of for their company, or their slaves, or their profit, as it happened to suit their convenience or pleasure.

J. But they do not oblige ladies to marry gentlemen if they do not *love* them, do they?

Mrs H. Not merely if they do not *love* them, but often when they *dislike* them extremely, and very frequently when they have never seen them.

J. Oh what works! Fanny, a 'nt you glad we do not live among the heathen.

Mrs H. You can scarcely read a page of history, without being reminded of the blessings which the light of Christianity has poured around our happy land.

F. I wonder if Darius did any thing for the Jews, or whether they were all gone away from Persia to Jerusalem.

Mrs H. They were not all gone, but Palestine was a province of his empire, and his care was extended to his subjects there as well as elsewhere. Cyrus lived so little time after the Jews returned to Jerusalem, that they did not get their temple entirely finished, before his death—and when Cambyzes, (who is also called in scripture Ahasuerus,) came to be king, the Samaritans, who were great enemies to the Jews, sent word to him, that they were building the

temple, intending to revolt from the Persians. Cambyzes never staid to inquire into the truth of any thing, but gave his orders in an instant, and just as it happened to suit him at the moment: and so in this case, he ordered the work to stop.

But now that so good a prince as Darius was on the throne, the Jews, encouraged by their prophets, began to build again. Their enemies undertook to stop them, as before; but as before too, the Jews showed the decree of Cyrus as their authority, and kept about their work. Tatnai, the governor of the province, then wrote a statement of the case to Darius, who very wisely ordered search to be made among the records of the kingdom, to see if any such decree could be found, as the Jews professed to have—and to the great joy of the nation, it *was* found. And Darius confirmed it, and added to it, that whatever expenses the Jews needed for the sacrifices at the temple, should be furnished out of the revenues of the province,—and whoever hindered them, should be punished.

J. This was excellent! But you can tell us as good stories about Darius, as you did about Cyrus, I suspect.

Mrs H. I can tell you some very good ones, if you are not tired of your lesson.

J. Oh no, mama; you know we never tire, hearing stories.

Mrs H. Upon second thoughts, however, I think I have time to tell you but one, and that is a part of the history. You will soon be old enough, to read and understand history yourselves, and you will find a great many things extremely interesting, which I have not time to tell you. But the story. The great and proud city of Babylon, became impatient of the Persian power, and took an opportunity to revolt. Darius besieged it with his forces, twenty months, and was no nearer taking it, than at first, as he could see. Yet the Babylonians, fearing their provisions would not last them, took the horrible resolution to destroy all who were unable to be of service in defending the city. So they collected all the aged, and the little children; and only allowed each man to keep one wife and one female servant; all the other females, shared the fate of the old and the young. They were all strangled!

F. Oh! is it possible any body could be so cruel!

Mrs H. They were now prepared to hold out much longer. But Zopyrus, one of Darius' officers, conceived a plan to get into the city.

H. But why did not Darius do as Cyrus did?

Mrs H. I do not know; probably there

was some reason why he could not. But one morning Zopyrus came before Darius, with his nose and ears cut off, and his face covered with blood. Darius was astonished at his appearance, and demanded who had done this. 'Yourself,' replied Zopyrus; 'I knew you would never take the city by siege, and I knew too, that you would never consent to this treatment of me; so I have done it without consulting any one.' He then explained to Darius, that he was going in this woful condition, to the gates of the city, pretending that Darius had treated him thus without cause; and begging for admittance, and assistance to revenge upon his cruel king. He thought, by this means he should be able, after a few days, to open the gates to Darius. Things happened as he expected; the Babylonians were deceived by his shocking appearance, and willingly admitted him, and gave him the command of a body of soldiers. In the first sally he made; he killed a thousand of Darius' men; the next day too thousand—and the third day four thousand lay dead in the field. This had been agreed upon before between him and Darius. But in the city, nothing was talked of but Zopyrus; and every one strove who should do him the greatest honor. He had the command of the soldiers given him, and the care of the

walls and gates was entrusted to his care. This was what he wanted; and now upon a signal given, Cyrus advanced to the walls, the gates were opened to him, and he took full possession of the city, almost without a blow.

F. But how could Darius justify himself, letting those 7000 men be killed?

Mrs H. Far more than that, would doubtless have been slain, had he attempted to subdue the city in any other way. But he could never reconcile himself to the mutilated condition of Zopyrus. He raised him to the first honors of the empire; gave him the whole revenue of the city which had been conquered by his means, and conferred upon him all the rewards that a sovereign could bestow upon a subject; but he was often heard to say, that he 'would give a hundred Babylons if he could restore Zopyrus to the condition he was in, before he inflicted that cruel deformity upon himself.'

J. This is rather a *sad* story, and yet I like it, mama; but what did Darius do next? something for the good of his people, I suppose.

Mrs H. He prepared to make war against the Scythians.

J. Oh, I am so sorry for that: I hoped he would never make war, unless it was necessary.

Mrs H. You can seldom find such a character in ancient history; but it is time to close our lesson for to day.

F. We must be contented to take things as they come, Jane, and remember that war was as much the fashion then, as peace is now-a-days.

J. Well; I am glad we live now-a-days, a'n't you, Fanny?

CHAPTER VI.

HISTORY OF THE PERSIANS.

THE holy sabbath was a day which was not spent by the family of Mr Harrison in reading histories or newspapers; or in cooking food to serve the family for a feast on that day, and a cold collation for half of the week; nor did they think it sufficient to go to church in the morning, and lounge on the bed in the afternoon; or go to walk in the pleasant fields, or to ride over the beautiful hills that encircled their dwelling, while yet the sun shone broadly upon them. No; the sabbath was A SABBATH to them 'holy to the Lord and honorable,' was it considered, from the beginning unto the end. The house of God, and the Sabbath school were the places in which they delighted; and there my young readers must be content to let them stay this day, that they may gain that instruction which 'maketh wise unto salvation.' Suffice it to say, that the text in the morning, was in the book of Daniel; and in the afternoon the story of the 'woman of Samaria;' and that the children were more interested in the sermons, and understood

them the better, from knowing who the Samaritans were, and what king of Babylon it was that threw Daniel into the den of lions. Thus one kind of knowledge opens the way for another.

As in almost all families in our part of the country, so in Mrs Harrison's, Monday was a busy day. Fanny was wanted to take care of Helen, and mama, like all other mamas, was glad to dispense with the company and lessons of her boys, for the sake of having them out of the way. Evening came however, and with it the pleasant family circle; and with it, too, Jane's question, 'Could you tell us a little history to-night mama?' 'It will be very little, if any, my dear.' 'Your mother is too tired tonight, I know,' interrupted Mr Harrison; 'tell me where you are, and I will take her place.' 'Oh do, papa;' exclaimed Jane, seating herself on his knee; 'but papa, you must use smaller words than men generally do when they talk, or I shall not understand you.' 'Well, well, replied her father, laughing heartily at her compliment to the gentlemen; but where do you begin?' 'Darius is just fixing out for an expedition against the Scythians,' replied Henry. 'Indeed; are you so far already; well, do you know yet anything about the Scythians?'

H. No papa; we had but just spoken of them.

Mr H. Then I must describe them to you. They lived in the country which is now the southern part of Russia, both in Europe and Asia; but principally around the north shores of the Black and Caspian Seas in the country now inhabited by the Cossacks and Calmucs, or Russian Tartary. In some respects they were very rude, and very barbarous; but among different tribes, there were different degrees of civilization. I will tell you a few of their customs, and you will see what they were. When they made a treaty, they cut their arms and let the blood run into a vessel of wine, and the parties drank it; threatening vengeance on the head of him who should dare to violate the engagement. When their king died, they embalmed his body, wrapped up in wax, and carried it from village to village; exposing it to the view of all his former subjects; they then laid it down in the place where it was to be buried, dug a grave, in which they buried, not only the king, but one of his wives, his principal servants, several horses, a quantity of furniture, &c. and then filled up the grave.

J. Not bury them alive, papa?

Mr H. No, no, my dear; I ought to have said, they killed them for the purpose

of sending them to wait upon their king in another world; for they were entirely ignorant of the true condition of people there. But this was not all: on the anniversary of his death they killed 50 more, men and horses, and embalmed them, and placed them as guards around his grave. Some of the tribes were very hospitable to strangers, and others destroyed those who ventured among them.

H. But, papa, do tell us something good of them, if you can.

Mr H. I will with pleasure. They were very upright in all their dealings with each other; theft was seldom known, and was severely punished, and their word might be safely relied upon. Their possessions consisted principally in flocks and herds, with which they wandered from place to place to find pasture. Their waggons were their houses, milk and honey their principal food, and the skins of their flocks, their clothing. They knew nothing of luxury or learning, silver or gold, or had any private property, except their flocks. One man cultivated a piece of ground one year, and another took it, if he wished, the next; for the former owner was, by that time, far away with his flocks. Now you know something of the people whom Darius was preparing to invade; and what do you think of them, and of his conduct in going to their country?

J. I set him down for one of those conquerors who destroyed people without any reason for it.

Mr H. No reason but to be a conqueror, and enlarge his dominions—is not that a good one? What say you, Henry?

H. I meant to like Darius, but I am afraid you are going to spoil him, papa.

Mr H. Darius was an uncommonly good prince for those times; but I must tell you some other things about him. The three sons of an old gentleman were preparing to follow him into Scythia, when the father went to him and asked him if he would be so kind as to leave him one of his sons, to take care of him in his old age? ‘One will not be enough’ replied Darius, ‘I will leave you all three’—and immediately ordered them all to be put to death.

H. Barbarous! beyond all endurance! I shall never like Darius again.

Mr H. You must learn to like the good, and dislike the evil in characters, and not be too soon prejudiced, either for or against a man, until you know his circumstances, and general character.

F. But how did he succeed in his enterprise?

Mr H. Not at all. If he had minded a kind brother he had, who tried all he could to persuade him not to go upon such a ‘wild-

goose chase,' he would have been much wiser. But though he heard his brother very patiently, he would not follow his advice; and he 'paid dear for his whistle.'

H. Papa is using small words now, to please Jane.

Mrs H. I should think you were all somewhat amused. Papa entertains you better than I do, I suspect.

Mr H. Well, the Scythians were a wandering race, and they kept Darius running about their wild country after them, till his great army of 700,000 men were in great distress for want of provisions and water.

F. Is that a dry country, father?

Mr H. No, not particularly so; but the crafty Scythians had taken the precaution to stop up all the wells and springs, and destroy all the pasturage, in those places where they led Darius in his chase after them.

F. What did they do for water and provisions, for themselves and their families and flocks?

Mr H. They sent all their families and flocks, except what were needed for present use, to the northern part of their country, when they were safe; and they kept on one spot till they had eaten up the pasturage, and then destroyed the wells and went to another. Darius sent a messenger once to

try to persuade them to come to a battle with him; but they replied, that they lived then as they lived in time of peace,—if he wanted to fight them, he must find them; but if he wanted slaves, he must go to other nations for them. Once they sent to him a bird, a frog, a mouse, and five arrows. Darius could not think what this meant, unless it was a token of submission; for it was customary then, for nations to send earth and water to a conqueror, as an acknowledgment of his right to both. But one of his officers explained it to mean, that unless he could fly away in the air like a bird, or swim in the water like a frog, or hide in the ground like a mouse, he could not escape the arrows of the Scythians.

J. Quite a riddle, papa. I wish, if you come to any more, you would let us guess them.

Mr H. Well, we will see how Darius got back. He had crossed the Danube on a bridge of boats, and left the Ionians to guard it, promising to be back in two months; if not, they might leave it and go home. The Scythians sent a detachment to the Ionians, to persuade them to break down the bridge and go home, as Darius had been gone longer than the time he had set. But the Ionian commanders were unwilling to leave Darius in such a sad plight; yet they

knew the Scythians were too strong for their little company, and if they pleased could destroy them: then, too, they knew that if they should do this, and Darius should, after all, make his escape, they should be well punished for deserting their post, notwithstanding the agreement. So they were quite in a puzzle to know what to do: at last, Hystæius, the principal commander, promised the Scythians he would break down the bridge, and actually began, on the Scythian side, to do it. The Scythians had no idea that he would deceive them, and as soon as they saw the work commenced, they ran off to meet and fight with Darius, thinking they had him safe in their power. But it happened that he had taken another road, and come to the bridge in the night, when lo! it was gone; and what should he do? However, he thought it possible the Ionians might still be about there, and he ordered all his army to call out the name of Hystæius as loud they could. And now, Jane, if you want a riddle, guess how the old woods and mountains rung and echoed.

H. Oh! I'd give *anything* to hear such a racket; it would exactly suit me; why mama, you think you are almost crazy, when only we children all get talking at once; and what would you think if you had heard

Darius' army? Oh it was worth hearing, I know. But papa, did the Ionians hear it?

Mr H. Yes, easily enough; they were only on the opposite side of the river, and they went to work and repaired the bridge, and Darius and his army got safe into Thrace, and then over the Bosphorus, (or the stream which runs from the Black Sea into the Mediterranean,) and spent the winter and a great part of the next year in Sardis, to recruit his almost worn out army. After he was gone, the Scythians, out of revenge, crossed the Danube, and ravaged all the country between that river and the Bosphorus, and then away they ran into their own wild country again, leaving the Thracians to return to their allegiance to the Persians.

J. Well; now I should think Darius would be contented to stay at home.

H. I suspect he will wish to do something to make up for his late disappointment.

Mr H. Yes: he undertook, and accomplished, the conquest of India, which it seems had revolted since the time of Cyrus, or else had never been really under the power of the Persians, but merely an ally.

J. Now you will have some good stories to tell us about Darius, I am sure, papa.

Mr H. Not one. There is nothing transmitted to us of this transaction, except that it was done, and that the revenue of this province alone, amounted to more than 2,000,000 of dollars. I can tell you one thing, however, which shows that Darius had learned some prudence, by his Scythian expedition. Before he invaded India, he sent Scylax, a Grecian mariner, to build a fleet of ships on the river Indus, and sail down that river, making all the discoveries he possibly could, of the country, on both sides of it. Scylax was gone two years and a half, and returned to Persia by the way of the Red Sea; and the information he acquired, was of very great service to Darius in forming his plans for the conquest of India.

But even this did not satisfy the ambition of Darius, for he began to make great preparations for the conquest of Greece.

J. Oh papa, will he never stop fighting when he has no need of it?

Mr H. Yes, Jane, very soon too; for death, the conqueror of all, arrested him before he had conquered Greece; and with this remark I think we will close for the night.

CHAPTER VII.

HISTORY OF THE GRECIANS.

'I wonder if mama will tell us about the Grecians to day;' said Henry Harrison to to his sisters, as he stood by the fire the next morning, whittling a bit of shingle into the shape of a sword for George; 'for my part, I quite like to study history in this story-telling way; don't you, Fanny?' 'And you seem to like warlike preparations too;' said his mother, smiling, as she entered the room at the moment; 'it is hardly sunrise yet, and you have already nearly made a sword, I see.' 'Yes mama, and I am going to make George a bow and arrow, if I get my lesson done early enough; and Jane is going to make him a cap, and we are going to get papa to cut that old tin pail to pieces, and that we shall tie around him for his armor; and if we could have a shield; mama, would you be so good as to show Fanny how to make it, if I can find some pieces of leather?' 'Oh, nonsense, Henry, what is all that for? surely you are too old for such playthings;' said Mrs Harrison, almost impatiently. 'But, mother, it is not for me; it

is for *George*; *George* is a little boy, I am sure, and will be pleased enough with it. *Men* make playthings, and why may not I? and tomorrow *George* is five years old, and we mean to make him look like a Persian soldier. I tell you mama it will suit him to the very top; now we may, mayn't we?' 'Yes, yes,' said papa, 'better be pleasing each other in this way, than running off with bad boys and learning mischief.' How much oftener would *home* be the best place to boys, if they were not driven away because they were *boys* and not *men*. Children must be allowed to interest themselves in children's things. It is as useless to expect their minds to be occupied with men's thoughts and pursuits, as to wish to dress their bodies in men's clothes: and usually they appear about as well in the one as the other. Their plays, as well as their books, must be within the reach of their minds, or neither will be of any use. I trust my young readers will excuse this digression, as it accords so well with their generally received opinions. But now we will commence upon the history of the Grecians, as it was taught in the afternoon lesson.

Mrs H. We have now come to a time, when a few small difficulties occasioned wars of great length and importance, be-

tween the two most powerful nations then in the world; I mean the Persians and Grecians.

F. But you have scarcely mentioned the Grecians, mama; I had no idea they were very powerful.

Mrs H. I know I have said nothing about them yet; but you must recollect we can attend to only one nation at a time, without confusion.

H. Yes, mother, we know that, by that part of the history where we had the Medes and Persians and Babylonians and Assyrians, all on the carpet together. But how shall we get along without it now?

Mrs H. We cannot entirely; but the best way will be to let Darius take care of his own dominions awhile, without our interference; and in the mean time, we will make a visit to Greece, and get a little acquainted with people there, before this great Persian comes and puts them all into confusion.

F. Did Greece comprehend the same countries then that it does now?

Mrs H. Very much the same. It was the southern part of the peninsula, that was particularly interested in these wars, together with the islands in the Archipelago, and a few cities on the opposite coast of Asia Minor.

H. You mean where Smyrna is, and about there?

Mrs H. Yes; there were several cities then, inhabited by Grecians, and the country about them was called Ionia, and the inhabitants Ionians. The history of Greece ought to be very interesting to us, as it was in that country that the arts and sciences were, we might almost say, *discovered*; yet that would be rather too much, as they were indebted to the Egyptians for much of the superiority of their laws, and to the Phœnicians for their skill in naval affairs, and for the invention of their alphabet; and both the Persians and the Egyptians were before them in Astronomy and in Medicine.

H. Oh stop, stop, mama, or you will leave nothing for your favorite Grecians to discover.

Mrs H. Never fear, my boy; the Grecians brought all these sciences to the greatest perfection, and many others besides. Their building surpassed in beauty.

H. Not the Egyptians, mother?

Mrs H. Yes, in *beauty*, even your favorite Egyptians.

H. But they were not so large?

Mrs H. No, nor quite so useless; nor did tyranical kings claim the time and the services of hundreds of thousands of their subjects to build them. They were the

free-will offerings of a free people; and they have been monuments of skill and taste, and patterns for the architects of all ages, ever since their erection.

Then the science of Mathematics was raised to its highest state in Greece, and those rules discovered and explained, which have been the guide of every scholar since. It was in Greece that language received its highest polish; and Grecian historians, and almost they alone, have told us all we know of former things and former times. In Greece too, were found not only the greatest commanders of armies, but the greatest statesmen in the councils of their country; not only the most powerful reasoners and eloquent orators, but the wisest philosophers, and the greatest poets, that ever adorned any age or nation.

H. You *do* set them up as important characters, indeed, mama! but you will permit us, I suppose, to make some allowances for your partiality?

Mrs H. Not a particle. Strike out from the world the learning which Greece has bestowed upon it, and you leave us barbarians in knowledge. You must recollect however, that in this assertion and inference, I am not speaking of Scripture history, or the light and knowledge of Christianity; without which, all other knowledge, precious to us

as it is, is altogether unable to bestow upon us *lasting good*.

F. But when was Greece settled, mama?

Mrs H. About the same time that the sons of Ham settled in Egypt, and mingled with those of Shem in Asia, the descendants of Japheth took up their residence in Greece. It is said, that other nations called the Greeks, Ionians; and Greece, Ionia; from Ion, or Javan, (these names are the same in Hebrew,) the son of Japheth. There were a great many wars and changes however, among these people, and their language altered in various places, so that they spoke very different dialects. They sent out various colonies to other places, and sometimes one tribe would *drive* another to seek a home in some other country; and then again people from other countries came and settled among them; so that they were finally, a mingled mass of all countries.

F. I recollect that Cecrops, an Egyptian, went into Greece with a colony from Egypt.

Mrs H. Yes, and Athens, and the other cities founded by them, were afterwards the most powerful and interesting portions of Greece.

H. What was their form of government, mama?

Mrs H. They changed from one thing

to another, but were generally under kings and petty chiefs; till at last they became tired of kings, and every thing that looked like a king, and established a republican form of government.

H. Like ours?

Mrs H. More like it than any other which has ever existed for any great length of time. It was by the example of Greece, that the world first learnt that people *could* govern *themselves*, without the help of kings; a circumstance which our good friend Rollin, like a true and loyal subject of the king of France, as he was in all duty bound to be, takes great pains to disprove.

Macedonia, the northern part of Greece, continued to be governed by kings, and by some of the most celebrated kings too, that fill the pages of history. Sparta, or as the city, in connexion with the country around it was sometimes called, Lacedemonia, also retained her office in her form of government, which was held by two men jointly, who were called kings, but they had very little more power than the governors of our own states, for the principal authority, was in the hands of a senate. In Athens, the government was entirely popular. They had a senate, but questions were finally determined by the 'Assembly of the people,' in which all had a right to vote. The small

cities around were also included in the government. Corinth was another, and Argos another, of these independent governments, (and there were others still,) which yet were in some form, linked together, so that, although all were free, the whole were the stronger for the union. Indeed very much like our 'United States,' except they were not so closely or so firmly united. I shall not trouble you with many of the very ancient affairs of Greece, for they are so mingled with fables about their gods, and their heroes, that the precise truth cannot be known. They first learned the benefit of being *united*, in the Trojan war:—this was while they were under their king, and about the time that Jephthah was judge in Israel; you recollect the story of Jephthah's daughter?

F. Yes, mama, and the story of the destruction of Troy; it was told in the history of Egypt in the reign of Proteus.

Mrs H. You are quite right. I will tell you one other story about the changes in the Greek government while they were under their kings; and then we will pass to other things. The one I speak of, relates to what is called in history, 'the reign of the Pisistratidæ,' or Pisistratus and his descendants. In the early ages of Greece, their laws were very severe; but about the year

of the world 3330, or nearly 1000 years after the settlement of Athens, the kings became so cruel, that the people changed their government, and declared the god Jupiter alone, to be the governor of Athens. It was soon found this would not do, as every man did what was right in his own eyes, and all was confusion; so they appointed a very wise man, called Draco, to make laws for them. But Draco did not understand the art of making laws, as well as they thought he did; for he made them so strict that they were soon entirely set aside, and then they were in as much trouble as ever. At last they applied to Solon. There were in Greece about this time several very wise men; and Solon was one of them: you shall hear more of him by and by. He made some very good laws, and they all lived very happily awhile; but while Solon was gone on a visit to some friends, a man by the name of Pisistratus, took upon himself the authority, and by taking sides with a party of rebellious people, he obtained possession of the city and established himself as a king. He reigned very well; but his descendants grew proud and tyrannical, and finally were put to death, and Greece again delivered from servitude; and after this, they remained free a great many years. But I must be a little more particular about

the manner of their gaining their liberty. Harmodias and Aristogiton were two young men of Athens, who were much attached to each other and to the public good. They were the first who attempted to rid the city of its tyrants; one of whom they killed, but were apprehended and both put to death. The other king who was left, now became intolerable, yet no one at first could control him. But the family of Alcmeon, whom he had banished from the city, were very rich, and they contrived to get themselves appointed to superintend the rebuilding the temple at Delphos; and they made it so much more splendid, by their own generosity than they were under obligations to make it, and gave the priests and priestess so much money, that they would say and do whatever they wished: and whenever the Spartans came to ask any thing of the oracle at the temple, the priestess would give them no encouragement unless they would promise to deliver Athens from the tyranny of Hippias. The Spartans at last, afraid of offending Apollo, the god of the temple, sent an army, and obliged Hippias to leave the city, and suffered the people to make their own laws, and choose their own governors. Sparta afterwards undertook to place Hippias again on the throne of Athens, but the other Grecian cities would not agree to it,

and the disappointed tyrant, retired to Artaphernes, governor of Sardis under Darius king of Persia. He tried constantly to engage this governor, to go against Greece; and Artaphernes finally sent a command to the Athenians, to reinstate Hippias in the kingly office. To this demand, the Athenians sent a downright refusal; and this began the long contention between the Persians and Grecians. The Athenians were not forgetful of the young men who had lost their lives in the attempt to regain their liberty. They caused statues to be erected to them in the most public places, and honored their memory in all the ways they could devise. Many years after this, they heard that the grand-daughter of Aristogiton, lived at Lemnos in very poor circumstances. They immediately sent for her to Athens, married her to one of the richest of their citizens, and gave her a handsome estate in land as her marriage portion.

Now I believe I have told you enough of the general history of Greece, to enable you to understand its condition at the time when the Persians invaded it. But there are several persons who lived within the compass of one or two hundred years before and after this time, with whose characters I wish you to be acquainted;—and I

will give you the books, and Henry and Frances may look them over, and tell me tomorrow what they have found that is curious in the manners, and customs, and laws of this people, and give me a sketch of the principal characters, who are celebrated as poets, wise men, and lawgivers, of Greece. And if you can find a story that is not too long for Jane to learn, she may repeat it with you.

J. That's right, mama; thank you, thank you; you will find me one won't you, Fanny? ✓

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CHAPTER VIII.

HISTORY OF THE GRECIANS.

Possibly my young friends will expect me to tell, before I go upon the more sober employment of teaching them Ancient history, how the little Harrisons succeeded in equipping George as a Persian soldier; and I can assure them it was done bravely, and so much to the gratification of himself, and the little visitors who had come to spend the afternoon of his birth-day with him, that Mrs Harrison told Henry she was sure he need not again ask for the pleasure of hearing Darius' army shout for Hystæius. Even Helen herself, screamed with fright whenever he came near her; and as it was a rainy day, and they could not play out of doors, the whole house was in an uproar from the cellar to the garret: and especially the latter place, of which they finally took undisturbed possession; and under the government of king Cyrus, alias Henry Harrison, who, (as they say moderators always do,) made more noise than all the rest, they built Babylons, and fought battles, and, Jane thought, made earthquakes, as long as they

pleased. Next day, however, the house became calm again; and Henry brought his mother the volumes she had lent them, saying 'Mama, we have turned these great books over and over, and the descriptions of Grecian laws, and manners, and wise men are so scattered, I do not know as we have found them all now.'

Mrs H. Have you learned anything about Lycurgus, my son?

H. Oh yes, mother. He lived in Sparta about the same time with Anysis, that blind king of Egypt. He found the laws, and the people in Sparta, in such confusion, that he determined he would try to reform them. He first travelled into Egypt, and other countries, to learn their laws, that he might select the best for his own city. When he went back, he made the Spartans do such queer things, that I could hardly believe the book when it says so.

Mrs H. Pray what were those very queer things?

H. Why, when he went there, almost all the people were very poor; the property all belonged to a very few, and these were prodigiously rich: but Lycurgus persuaded them to give up their land, and let it be divided among all the citizens equally.

Mrs H. This, then, was a most wonderful example of the public spirit of the Spar-

tans, in renouncing their own wealth, for the good of their fellow citizens.

H. Yes; but if I had been a rich Spartan, I doubt whether I should have been quite so patriotic.

Mrs H. It is doubtful, I think; but they had vast quantities of gold and silver vessels and ornaments, &c. in those days.

H. Ah! but Lycurgus made them about good for nothing; for he would not let them have any silver or gold money to buy any more with; only iron money; and that was so heavy, that it needed a cart and oxen to draw a hundred dollars worth of it, and a whole room to keep it in when they got it. This, he thought, would make them less covetous. Then he would not let the men and boys eat at home, but at public tables; where there was nothing but very wise, grave conversation all the while. One of their kings was punished, for going home and eating with his family after he came from a long war, instead of going to the public table.

Mrs H. Under such regulations, the boys would learn a great deal, and be very wise, and not be likely to be very dissipated, surely, or vicious.

H. Ah, I don't know about their not being vicious: they were taught to steal from the public tables and gardens, to make

them sly and cunning; and were punished if they were caught, because they were not expert enough to conceal the theft.

J. What a strange people you describe them to be.

H. Indeed, Jane, I could tell a cruel story about it, if it was not for making you dislike history.

Mrs H. Jane must not refuse to learn history, because there are some unpleasant things about it.

H. Well then, only think Jane; a boy stole a fox, and hid it under his cloak; and the fox began to bite him; but rather than be discovered, he let it eat into him till he dropped down dead!

Mrs H. And it was thought by the Spartans, that such things were the most exalted displays of bravery.

H. They accustomed their children to let persons whip them, to learn them to bear pain with fortitude; and sometimes boys would suffer themselves to be whipped to death, without making the least cry or complaint.

J. Oh mother! need I hear any more of this?

Mrs H. No my dear; Henry may tell something else.

H. But the next thing I was thinking of, will not be very pleasant to the girls; for I

was going to say, that these Spartans would not permit their children to learn any such things as poetry, or painting, or music, for fear it would spoil them for soldiers.

F. I think they ought not to be called *Grecians*, they were so near being barbarians.

Mrs H. Do you recollect, Henry, how long the laws of *Lycurgus* remained in force?

H. It was 500 years!

J. How was it possible for him to make them obey him, so long after he was dead?

H. Because in the first place, he made them believe they were the best laws in the world; and they soon found, that by practising them strictly, they acquired the name of being the wisest, and most moderate, and equitable nation in the world: so that when any city got into any contention, they were sure to send for a Spartan ambassador to settle the difficulty; and whenever he appeared, all parties flocked around him, and gave up their own opinions, and submitted quietly to whatever he chose to dictate, believing it was certainly right and just. But then, the most curious part of it was, he told them he wanted to go and inquire of the oracle at *Delphos*, whether any of his laws needed alteration; and he made them promise to keep his laws perfectly, till he

came back. But this promise lasted forever; for he has never been seen there since; nor did he ever intend to go back; for when he had obtained the approbation of the oracle to bind them to their promise, and set them an example of fortitude, he starved himself to death in the temple.

J. I do not know whether I like Lycurgus or not; but I should like to hear of some others of these ancient Greek gentlemen.

F. I will tell you about some of their poets, Jane. The two first that are mentioned, are Homer, and Hesiod. Homer wrote two poems about the Trojan war, which have been considered the greatest poetical productions, which were ever written: and other writers have been thought good, in proportion as they have resembled Homer.

Mrs H. That is, in the kind of poetry which he wrote.

J. Where did Homer live?

F. Seven cities contended for the honor of his birth, of which, Rollin thinks, Smyrna has the best claim. Then there was Archilochus, who wrote very good *poetry*, but it had very bad *sentiments* in it; and the Spartans would not let it be read in their city. Then there was one whose name was Hipponax. He wrote very severe poetry. He was very ill looking and very small; and

two sculptors cut his image, to ridicule him. But they soon repented of their fun; for he wrote some poetry about them, which made them appear so ridiculous themselves, that they left the city; and some historians say they hung themselves out of mere mortification.

Simonides was another who gained a prize for his poetry when he was only twenty-four years old. Once he was cast away in a storm at sea; and when all the other passengers were trying to save some of their effects, Simonides tried only to save himself. When the captain inquired the reason of this he replied, 'I carry my treasures about me.' And so it proved; for some of the passengers were drowned in trying to swim to the shore, loaded with their goods; and those who got safe to land, were robbed by thieves as soon as they went on shore, and were obliged to beg their way through the streets. But a rich gentleman who lived in the nearest city, heard that Simonides was there, and he sent for him and supplied him with all he wanted, thinking it an honor to entertain such a man. So that the *riches of their mind* which Simonides carried about him, proved to be of more value by far than those treasures which perished so easily.

J. I like this part, Fanny; do tell more about him.

F. He was blamed as being ungenerous, because he acquired his property by writing poetry, and would not write for any body till they agreed to pay him. One time a man who had gained a prize in the chariot races, wished him to write a poem in his praise. Simonides thought the price he offered was not enough; and he pretended he could not write on that occasion, because the man's chariot was drawn by mules, and *mules* were not proper subjects of *poetry*. But as the man rose in his price, the mules rose in dignity, till at length the poetry appeared, and the poor beasts came out honored with the most illustrious titles. ^

H. Now that is a real funny story; I should not have thought Fanny's grave face could have told it so well.

F. I can tell you a grave story of him if you like. Hiero, king of Syracuse, asked him the question, 'What is God?' Simonides wished for a day's time, to frame his answer in. On the morrow, instead of answering the question, he asked for two days; and every time the question was repeated, he doubled the time. Hiero asked him at last, why he hesitated so long for an answer? 'Because,' replied the poet, 'the more I study into the nature of the Supreme Being, the more incomprehensible it appears.'

Mrs H. You have obliged us with a ve-

ry good story, my dear; but did you find one for Jane?

J. Yes, mama: there was a female poet whose name was Sappho: she did not bear a good character, but her poetry was very beautiful: she was said to excel all other poets, in eloquence and style.

Mrs H. And who were the 'seven wise men of Greece?'

F. Rollin says, there were many men who were placed in this list, some authors preferring one, and others another. Little is known about them, except that they were usually kings, philosophers, and poets.

J. But, mama, what is a philosopher? Is it a man who studies philosophy all the time?

Mrs H. Not exactly. The ancient philosophers, indeed, were men who made study and teaching their principal business; but they understood, really, very little of what you would call philosophy; that is astronomy, light, motion, heat, optics, magnetism, &c. &c.; though in some of these things, they were wise for those times. But their philosophy, was more like what we should call the philosophy of the mind. A man who claimed this title, was supposed to have a great deal of knowledge of various kinds; to know very well how to speak, and write, and reason; to be very strict, and regular,

in his habits and morals; to care very little for riches, or pleasures, or fatigue, or pain; to be very fond of thinking, and reading, and to feel that the study of truth and justice and good government, and the government of his own temper and inclinations, was the most noble employment in the world.

J. Thank you, mama; I think I shall understand these stories much the better for your explanation. Fanny can you think of any more of these philosophers? and when you and Henry have done, I will tell another story, which papa told me when I was in the garden with him, digging roots, before breakfast.

F. Oh yes, I can think of several more. Thales, of Miletus, was one of the most celebrated of these men. He lived to be more than 90 years old, and is said to have been the founder of the science of philosophy in Greece, and to have been the first there, who studied astronomy. When he was travelling in Egypt, he discovered a way to find the exact height of the pyramids; that is by observing when the length of his own shadow was the same as the height of his body, he knew that the height of the pyramid was the same as the length of its shadow. This had never been thought of before; and *then* they did not perceive that they could as easily tell when the

height and the shadow did not agree, as when they did, by observing the proportions between them. But succeeding philosophers discovered a great many of these things. Thales used to thank the gods for three things; that he was born a reasonable creature, and not a beast; a man, and not a woman; a Greek, and not a barbarian. One evening he was looking so attentively at the stars as he walked along, that he did not mind what was before him, and suddenly stumbled into a ditch. 'Ha ha!' said an old woman who saw him, 'how can you expect to see what passes in the heavens so much above your head, if you cannot see what is just at your feet and before your nose?'

J. I shall think of Thales when I am out in the evening again, for I often hurt my toes against a stick or a stone, while I am gazing at the beautiful stars.

H. Now it is my turn to tell a story. Periander the king, or as they were then called, the *tyrant* of Corinth, was one of these wise men, and he invited all the other wise men to his court. Many wise things were said, and many good rules laid down for the government of the nation while they were together. During the visit, a courier arrived with a letter from Amasis king of Ethiopia to Bias, one of Periander's visitors, inquiring how he should answer a proposal

made to him by the king of Ethiopia. The proposal was, that if Bias would drink up the sea, Amasis would give him certain cities; but if he declined doing it, Bias should give him as many, if he would do it. Kings, it seems, used to amuse themselves with sending such riddles to each other. Bias wrote back to his friend Amasis, to accept the proposal; but to insist upon it before he began to drink, that the king of Ethiopia should stop up all the rivers that ran into the sea; for it was the sea only, and not the rivers, that were to be drank.

Then there was Anacharsis, a Scythian, who had the honor to be accounted one of the seven wise men, as he usually lived in Greece. An Athenian once reproached him for the insignificance of his country, 'You think my country no honor to me,' replied Anacharsis, 'and I think you are no honor to your country.'

I. Now I should like to tell my story—it is about Æsop, the one who wrote all the fables in that comical book I used to have. Æsop lived at the same time with Cyrus and Cræsus, and spent a great deal of time at the court of Cræsus, and in doing business for him.

H. But Jane, I thought Æsop was a slave.

I. He was at first, and was so little,
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and crooked, and humpbacked, and looked so shockingly, that it was difficult to sell him. His first master sent him into the field to work, to get him out of his sight. He was afterwards sold to a philosopher called Xanthus, who soon discovered his merit. I think papa said, he told his stories about animals, and trees, and such things, rather than about men, because he thought people could see better how such dispositions really appeared, if they were seen in those things, than if they were seen in men. And then they would be more amusing, and more likely to be remembered. We know his queer stories so well, that we need not tell them now—but papa told me about his death. He was sent by Cræsus, with a great present to the temple of Delphos, and also a present for every one of the inhabitants:—but as they quarrelled about dividing the money, he sent it back to Cræsus, telling him that the people were not worthy of it. This made them so angry, that they threw him from the top of a high rock and killed him. Afterwards they had a great many troubles, from famine and sickness, and they thought it was because they had killed Æsop, and made the god angry. So they sent to all the assemblies of Greece to let them know that if any of Æsop's relatives would come there, they would make him satisfaction.

For a long time nobody appeared; but at last a man came, who was related to those who bought *Æsop*, and the Delphians paid him what he asked, and after that they were no more troubled with sickness or want. Now, mama, I think it is *your* turn to tell us a story.

Mrs H. I will, my daughter, and it shall be about Solon, whom I once before mentioned. You recollect I told you the Athenians chose him to reform the laws of Draer, which were too severe. He did not wish to enter into their disputes, but finally concluded that for the good of the people, he ought to try and do what he could; but he never had that authority over the Athenians, which *Lycurgus* had over the Spartans.

F. How long after *Lycurgus* did Solon live?

Mrs H. About 300 years. He could not make a division of property, but he made a law, that all the debts which were then due, should be forgiven.

H. That seems rather unjust.

Mrs H. It was so in one respect—yet no one really suffered by it, because those who owed, were all so poor they never could have paid; and those to whom it was due, were all so rich they did not need it. There was one exception however. Solon always consulted with his friends about his laws be-

fore he gave them to the people;—and when some of them found this law would be made, they borrowed large sums from some of their rich neighbors, pretending to want it only a few days; but before these few days had passed the law discharged them from paying these debts;—and Solon for a time had to bear all the blame of this meanness, though he was entirely ignorant of it.

H. But if these men had had the least honesty or honor, they would have paid it, if the law had discharged them.

F. If they had the least honor or honesty they would not have borrowed it. But I should think Solon would dismiss such friends from his council.

Mrs. H. Probably he did, for he was soon restored to the confidence of the people.

H. Did his people obey him as long as the Spartans obeyed the laws of Lycurgus?

Mrs. H. Oh no. He made them promise they would keep them 100 years; and then he went to visit some of his friends. After ten years' absence, he returned and found everything in confusion, and Pisistratus at the head of a guard, and ruling the city. Solon tried to regulate things again; but Pisistratus was the more powerful of the two, and as he appeared very kind to the old philosopher, and invited him to live with him, Solon thought he might possibly do

more good to his country, if he staid and gave Pisistratus good advice, than if he tried to oppose him. But he did not live long after this; I believe only two years.

J. Mama, did these philosophers have wives and children?

Mrs H. Sometimes they did, and sometimes they did not. Solon had a wife and children; and being once on a visit to Thales he asked him why he did not get married. At first he made no direct answer; but the next morning a stranger was introduced as having just come from Athens. 'And did you learn any news there?' asked Solon. 'Nothing in particular,' replied the stranger, 'except that people were all in grief for the death of a most excellent young man, whose father was absent.' 'Unhappy father!' returned Solon; 'did you learn his name?' 'I did, but have forgotten it, only that he was the man most respected in the whole city.' Questions were put by the trembling father, till he could no longer refrain from asking the one he most dreaded to hear answered, 'was the father's name Solon?' 'That was it,' replied the stranger. The heart-stricken man, now gave utterance to his grief in the most affecting manner, tearing his robes and his hair, perfectly frantic with sorrow and disappointment. But Thales, taking him by the hand exclaimed, 'Quiet

yourself my dear friend; all you have heard is a fiction; your beloved son is living; but you now see the reason why I never married; I do not wish to expose my life to such sorrows.'

F. I think that was a cruel way to explain his reasons.

H. I should have gone home, and left Thales to his old bachelorism, after such a joke.

Mrs H. Now I think you have recited enough for to day, and unless you wish to ask some explanations, I believe I must leave you till to-morrow.

F. I should like to ask one explanation, mama, if you please. We saw the words 'Heraclidæ,' and 'Pelopidæ,' and some others like them in those books, and we did not know what they meant.

Mrs H. They mean the family descendants, of Hercules, Pelopidas, and others; this termination of the name is according to the construction of the Greek language.

J. But, mama, I thought Hercules was a god.

Mrs H. So he was; but he and many other heathen gods, were men who had signalized themselves by their success in war, or their great skill in hunting, and such like; and their goddesses were the mothers or wives of these men, or sometimes ladies who were

famous for beauty, or some other qualification; and after the death of these persons, they were worshipped as gods, and were supposed still to direct human events as formerly.

CHAPTER IX.

HISTORY OF THE GRECIANS.

‘Mama, do you think we shall ever get through those *great* books?’ inquired Henry, whose perseverance was beginning to give way to his love of change. ‘Undoubtedly you will, if you hold to your resolution,’—replied his mother. ‘But it is tiresome being day after day at one study.’ ‘Yes, tiresome to those who have not resolution to overcome their faults; but I think this very study, is the best thing in the world for you, at your age and with your habits of restlessness, or perhaps I ought to say idleness: for when the novelty of a thing is worn off, you are quite too anxious to leave it for another. This inclination, my dear Henry, you must overcome, or it will give you a vast deal of trouble, all your life.

H. Well, will you hear us now, mama, while Helen is asleep?

Mrs H. If you will not get into a frolic with Jane, as you are apt to while you recite, and wake her. But you may keep the books among yourselves, for I have this large work in my lap, and cannot hold any thing more.

F. We have several more of these poets and philosophers to tell about yet, mama.

J. But are such things of any consequence in history?

Mrs H. Yes; for it is thus that we get our ideas of the characters and manners of people. Who is your first story about, Frances?

F. About Pythagoras. He was born on the island of Samos about the time that Solon died; or in the year 3480; or 524 before Christ. He enriched his mind with the best knowledge the age afforded, by travelling into various countries, and learning all he could in each. He returned to his own country, but did not stay there long, because Polyrates was so tyrannical in his government. He soon went to Italy, and established a school which soon became so famous that he sometimes had five hundred scholars at once; and the whole country soon felt the benefit of his instructions, for it became fashionable to study, and a love of learning spread all about the country. Multitudes flocked from the neighboring cities, and all the princes of the country thought it an honor to receive visits from Pythagoras. His scholars were so fond of him, and so satisfied with every thing he said, that they never attempted to inquire into the opposite side of

a question when he had once decided it. It was enough for them that 'the master said so.'

Mrs H. That was carrying their obedience too far to any human authority; but it proves how much ascendancy, uncommon knowledge may give to a man who knows how to use it.

F. But the most remarkable circumstance was, that he could keep them so long in silence. They were not permitted to talk, or ask questions for the first five years.

H. His school would not have suited me then.

Mrs H. Perhaps one upon the same principle, though a *little* less strict, might be of service to you.

H. Well, Fanny, did his scholars really know more than other people?

F. Rollin says, they did infinite honor to their master, as wise legislators, skilled in all the sciences, capable of governing states, and of being the counsellors of the greatest princes. And that part of Italy was considered for many ages, as the nursery of the wisest men of the time. And a long time afterwards, when the Romans were commanded by the oracle at Delphos, to erect two statues in their city, the one to the wisest, and the other to the most val-

iant among Greeks, they selected Pythagoras, and Themistocles.

Mrs H. Pythagoras was a prodigy of learning for those times, though others followed who far surpassed him. But he, for the first time, taught the system of astronomy which is now believed, viz. that the earth turns on its axis, and goes, with the other planets, around the sun. Much of his influence over the opinions of his scholars, may be traced to the great mystery and secrecy with which he surrounded his doctrines. He aimed at instructing the *few*, that they might be the better able to govern the *many*. But what characters have you chosen for *recitation*, Henry?

H. Three famous poets, who were all distinguished for making great improvements in the kind of poetry used in the theatres. The first was Eschylus. Before him they had no theatres, but the actors were carried about the city in carts; and nothing but foolishness was spoken or sung in these entertainments, except that Thespis had just before made some few improvements. But Eschylus erected a theatre, and made his actors wear masks, and long robes, and changed their song, and dialogues, for others, more decent and manly. But I think he must have had some queer fellows to play for him; for it is

said that at one time, he had fifty furies asleep on the stage at once, and when they all waked and began to dash about, the women screamed and several children actually died of fright. After this he was not allowed to have more than fifteen on the stage at once. But Eschylus did not always enjoy the honor of writing the best pieces; for a young man named Sophocles, the son of a blacksmith, began to write, and the public assembly gave him the prize for his *first production*. Eschylus was so mortified, that he left Athens and went to Sicily, when he died. This Sophocles gained the prize twenty-nine times, and it is said he died of joy in his ninetieth year, at being crowned victor when he did not expect it. His children, (tired of waiting so long, I suppose,) wanted his property before he died, and they carried him before the court of the city, pretending he had lost his reason, and was not fit to manage his concerns. Sophocles did not try to dispute them, but read to the judges a tragedy he was then writing, which so affected them, that they declared him in full possession of his reason; and his children gained nothing but their disgrace for their ingratitude.

Mrs H. That is a very good story; but I think you said 'three men.' Who was the other?

H. His name was Euripides; and his writings were thought to abound in good sense and excellent sentiments; yet the Athenians were so careful about what was said before them, that they several times called him to account for making his actors say what they thought was incorrect; as for instance, that riches are the best good; and that a person might tell a lie, to obtain a crown.

F. And surely these are wrong sentiments.

H. Yes, Fanny, but Euripides only wished them to wait till they had heard the play through, and then they would see that it was bad men who had said such things, and that they came to a miserable end.

Mrs H. Now I will tell you a story of another writer for the Athenian stage. This was Aristophanes. You must recollect that the Greeks, and especially the Athenians, were extravagantly fond of the amusements of the theatre; and that they improved continually, for a great length of time in the style of their writings for the stage, and in the building and decorating of their theatres, till at last they expended more time and money upon them, than upon any thing else. The poets who wrote comedies and tragedies for the stage, took

the greatest liberties in ridiculing, or praising, any one who they thought deserve it. If they thought the command of an army was in ignorant or inexperienced hands, they would write a play, in which the commander was represented as one of the principal personages, and as displaying in his words and actions, his entire unfitness for his station: a mask was made to look like him, and some one was hired to act his part. If the audience were amused, it was enough; and the man, however high his station, was obliged to submit to be ridiculed, and very often, the severe strokes of wit and raillery in these compositions effected greater revolutions in the minds of the people, than the strongest reasons could have done. But you will think that I have lost sight of Aristophanes, entirely. He had acquired such influence in the councils of Greece by his plays only, that the first question asked by a Persian king, to some Greek ambassadors, was about 'that man, who, by his wit and eloquence, so inspired the Greeks with prudence and courage, that they defeated all his schemes for conquering them?' At a time when he thought the government of Athens was in weak hands, he composed a play which he called *Lysistrata*, after the wife of one of the magistrates, and in which she was

represented, as reasoning with her husband upon the affairs of the state, showing their sad condition, and insisting that the government should be put in the hands of the women, who by their skill in untangling their threads, and their patience and industry in domestic affairs, proved themselves altogether better qualified to govern the city than their husbands.

H. And, mother, *we gentlemen* think there are some ladies *now*, who might bear the name of Lysistrata.

Mrs H. Yes, there are such, and some gentlemen who would do for husbands to such ladies; and *some gentlemen* too, who would very much like the freedom of remark allowed to the Grecian poets, provided they could have it all to themselves.

H. Strange! who can they be?

J. Oh, now, do draw on your long face to cover up your laugh, Henry Harrison, here, it's coming off already; we see where the coat fits.

H. Well, come then Jane, let's have your story. I suppose it will be about somebody who hated war, and conquerors, and all such things.

J. Yes, as much as any one of those ancient people did, at least, I tried to find such an one. His name was Socrates.

Mrs H. You have made an admirable

selection, my daughter. He was called the prince of philosophers.

J. Yes, mama; and he taught people like Pythagoras, only he did not keep school in any one place, and did not have any great secrets; but he taught every body that would learn, and just where he could find them. He chose that the poorest people should know as much as he did, and they were allowed to come to him at any time to ask questions.

H. Was he a rich man?

J. No, he had but a very little property, and a friend borrowed that, and lost it all; so he was left very poor. But his friends and scholars loved him so well, they thought it a privilege to supply his wants; and indeed he lived so very plainly, that he needed but little. He did not like to receive anything from kings, because he thought he could not repay them. Yet he did not go ragged and dirty, as one of his acquaintances did, pretending he was above caring for such things. Meeting him one day in the street, he told him that a great deal of vanity was to be seen through the holes in his coat. He was very seldom angry, and if he happened to be out of humor, he would do nothing till he was calm again, for fear he should do wrong.

H. Perhaps he never had much to trouble him.

J. Ah, indeed he did; something that *you* would think was bad enough; he had a scolding wife.

H. Oh dear! well! if he bore that patiently, I'll set him down at once as the 'Prince of Philosophers,' surely: but what did he marry her for?

J. Indeed, I am almost afraid to tell you. It was because he thought if he could learn to bear *her* insults patiently, he should not be likely to get angry with any one else.

H. Well done, Socrates; now that's a noble reason for getting married.

J. I knew you would laugh at it, but then you ought to remember that men did not so often marry for love then, as they do now; and they did not expect their *wives* to be their *company*.

H. But what was her name?

J. Xantippe.

H. Not the one that is celebrated in the old fashioned primers, where it says,

'X was Xantippe, a famous old scold?'

J. The very same. She used to get so angry with him, that she would run after him in the streets and tear his clothes. One day when she had scolded at him till she could think of nothing more to say, she emptied a pot of water on his head; but he only laughed, and said 'So much thunder must needs be followed with a shower.'

H. Provoking! beyond all endurance!

Mrs H. No, not quite; for you see Socrates endured it, and 'what man has done, men can do.'

H. However, I do not think it advisable for many men to marry scolding wives, to teach them patience.

Mrs H. Did you find, Jane, that Socrates was proud of his wisdom?

J. Quite the contrary. He thought he knew very little, and that it was a good spirit that always kept him from doing wrong.

F. Was not that his conscience, mother.

Mrs H. Very probably. His prudence and good sense also aided him in concluding beforehand what would take place; for instance, if he saw an enterprize hastily entered upon, and rashly conducted, he had every reason to think it would fail; and his predictions on such occasions, which often proved true, were passed to the credit of his good spirit, which he thought had told him so. When one of his disciples inquired of the oracle at Delphos, whether there was a man on earth wiser than Socrates, and was told there was none, Socrates was very much puzzled. He did not think himself very wise, yet he thought the oracle could not tell a falsehood; he therefore concluded that as all human wisdom was nothing in

comparison with the wisdom of the gods, the oracle must have meant that he was the wisest man, who acknowledged as he did, that he knew nothing. There were a set of people in Athens at that time called Stoics, who pretended to know and teach everything, though they really knew but very little. Yet they made such great pretensions, that the young men of Athens were captivated with them, and left Socrates almost entirely. But Socrates convinced them of their ignorance, in a very curious way. He went among them, pretending to be a very ignorant man, and asked them very simple questions at first, and praised them for their great knowledge, begging at the same time, to explain their meaning in very familiar terms, as he could scarcely understand their exalted ideas. When he had flattered them in this way, and led them along till they could not well get back, he grew more difficult in his questions, and at last completely put them all to silence; and then complained that they would not answer him according to his capacity. The young Athenians saw through it all, and left them at once for the more instructive lessons of Socrates.

J. But this was the means of his death, mama; for these men were so offended with him, that they contrived to persuade the

people to put him to death, on the charge of denying the gods, and corrupting the youth. And this too, after he had done all he could for them, in peace and war.

H. War! Jane? Did Socrates ever fight?

J. Yes, it seems he was obliged like all other citizens to go to war; and he was as good a soldier, as he was a philosopher. But this did not save him.

Mrs H. And Aristophanes, of whom I told you, was one who did a great deal to persuade the people to condemn him, unfounded as the charges were.

J. He was allowed to choose what death he would die; but he would not choose, because that, he said, would be acknowledging his guilt. His judges therefore, ordered him to drink poison. While he was in prison, his friends hired the jailor to let him escape, and provided a vessel and a place of retreat: but when they thought they had got everything ready, Socrates would not go. He said he had 'spent his life teaching the Athenians to obey the laws, and now should he break them himself? No! He would not go,' though they all begged, and cried, and did all they could to persuade him to save his life. And he staid there, and took the cup of poison in his hand and drank it as calmly as he would a draught of water; then walk-

ed about the room till he began to feel the poison affect his limbs; then he lay down on the bed and died like a person going to sleep. Now, mama, when he knew nothing of the Bible, or of going to heaven, what made him feel so willing to die?

Mrs H. That is a very natural question, my dear. But Socrates knew nothing of sin, or of its punishment; and he thought his own righteousness was sufficient to insure his happiness in the next world, whatever should be the way in which he should enjoy it. And although he believed the soul would live after the death of the body, and be punished or rewarded for its good or bad actions; and although he really despised the foolish rites of the heathen, and believed there was but one God; yet he did not let the fear of that God influence his whole conduct; for he feared to let his belief be known, and continued to the last, to worship those whom he believed to be no gods. The last thing he said, was, to direct one of his friends to pay for him, a vow which he had made to one of these heathen deities. We must then conclude that Socrates, like Cyrus, and many more, had light and instruction enough to know that there was but one God, and yet they lived in the constant practice of the most absurd idolatry.

H. When you come to the time in which

these men lived you will tell us, won't you, mother? I mean when we begin upon the history of the Greek *nation*.

Mrs H. Certainly; while we are attending to the history of the *nation*, these individuals will almost all have a part to act, but I shall not then like to stop in the midst of another subject, to tell you who such or such a man was, who happens to be mentioned in that subject; I had rather you would feel acquainted with them when you come to them. But no more now.

CHAPTER X.

HISTORY OF THE GRECIANS.

Mrs H. There are a few more Grecian characters with whom I wish you to be acquainted, and then we will pass to another part of their history.

J. These are not *all* the great men who lived there, are they?

Mrs H. By no means. But you would not recollect them all, if I should tell you, and there are many, whose histories are so connected with the history of their country that we shall attend to them in their proper place. Greece, between the periods of, from four to six hundred years before Christ, abounded with men, eminent either for their courage and ability as warriors, or their taste as poets, or their skill as artists, or their learning in general as philosophers. When you are older, you must become more acquainted with their characters and their works. I will tell you now a little about Plato.

He was a scholar of Socrates, and Rollin says 'if he had had no other scholar, Plato himself would have been a world.' Another

author says, 'he possessed a mind almost unrivalled for its completeness.' Upon the death of his master, he left Athens, and afterwards went to Syracuse on the island of Sicily, at the pressing request of its king, Dionysius the Younger. This prince, if he had possessed the advantage of a good education, would have been an excellent monarch. But his father was so great a tyrant, that he could not bear to see good qualities, even in his own children, and took pains to have Dionysius badly educated.

F. Who ever heard of such a monster!

Mrs H. His name has been held in detestation ever since. His son, however, had some good qualities left, and Dion; his uncle, and the only one of his counsellors, who was not full of all evil, took a great deal of pains to excite his love for something better than feasting and drunkenness; and it was through his exertions, that Plato was sent for to the court. He was received with unbounded joy by the young king, who listened to his discourses with the greatest delight, and the palace soon became a school room, strewed with geometrical figures and other apparatus of the like nature. The dissipated courtiers, however, soon grew tired of this new employment; and at last they persuaded the king to send away Dion, under pretence that he was trying to keep

Dionysius employed in study, that he might find opportunity to get the government into his own hands; and Plato, also, was put under close confinement; yet the young king constantly visited him, or had him brought to the palace. But a war breaking out soon after, he permitted Plato to return to Greece, and the Syracusan court now became as dissipated a place as it ever was. When it was known in Greece that Plato had returned, every city strove to do him honor. After a while, Dionysius repented of his treatment of him, and sent for him again. Plato was now seventy years old, and it was only by the strong desire of his friends, that he should embrace this opportunity of doing good, that he consented to return. Much the same scene was acted over again as before; Dionysius was at first overjoyed, then jealous; and his changeable disposition and conduct were a source of constant trouble to the good old philosopher, who did all he could to reform his life; but it was to no purpose. He was kept in confinement again, until a neighboring prince demanded his liberty, threatening war in case of a refusal; and Plato once more returned to Greece, where he spent the remainder of his days.

Xenophon was another of the disciples of Socrates, and was not only a great general but a historian, and a writer of peculiar ex-

cellence. We shall hear more of him hereafter. Aristotle was another famous Grecian writer. Three or four hundred years ago, his works were almost the only ones which were thought worth studying; but a better taste prevails in these days, and a much plainer and better way of reasoning is adopted, and more useful, and less difficult subjects are reasoned upon now, than in those times. There is one thing about Aristotle which I wish you to remember. When Philip, king of Macedon, had a son, he immediately sent word to Aristotle, that he had appointed him for his perceptor, well knowing him to be the greatest philosopher of his time.

F. This was very different from the conduct of Dionysius.

Mrs H. And very different effects followed it, for while the younger Dionysius, with all the advantages of a good disposition, and fine talents, became a passionate, miserable drunkard, had his kingdom torn from him, and his subjects plunged into confusion and ruin; the son of Philip, on the contrary, became no less a personage than Alexander the Great, renowned in all succeeding ages for his superiority in arts and arms,

F. This contrast speaks finely in favor of a good education.

Mrs H. And in favor of Aristotle, the instructor of this great prince. The last whom we will notice among the Grecians is Demosthenes. He was born in the year 3623, or 381 years before Christ, and consequently quite late in Grecian history, as well as Aristotle. They lived about the same time. Demosthenes is allowed to have been the greatest orator that Greece, or perhaps the world, ever saw. But to acquire this distinction, he had to overcome almost insurmountable obstacles. When he first spoke in public, the audience hissed at him.

H. That would have been the end of my oratorship.

F. You would have abandoned your motto, then.

H. My motto? I had almost forgotten it. I wonder these joking girls have let me alone about it, as long as this. But mother, was not Demosthenes discouraged?

Mrs H. He was at first; but a friend kindly told him that he no doubt had talents, but that he also had defects, which could be remedied, and told him what they were; and he was so fond of oratory, that he began, with 'patience and perseverance' to correct them. He had an impediment in his speech, and there were some letters in the alphabet which he could not pronounce;

these defects he cured by speaking with small pebbles under his tongue. At first he could not pronounce long periods for want of breath, but he persevered in repeating as long sentences as he could, while walking up hill, and thus accustomed his lungs to strong exertion. Then he had a bad habit of shrugging up his shoulders; and to cure himself of this, he used to speak with a sharp-pointed sword hanging over him, so that if he raised his shoulders too high it would prick him. He also accustomed himself to speaking on the sea shore; that the roaring and dashing of the waves might familiarize him to the noise of an assembly. He frequently spoke before a large mirror, that he might see his own defects and correct them. To obtain retirement, he had a cellar underground, where he often spent months together, in studying and writing, keeping one half of his head and face shaved, so that he might not be fit to go into company. Philip, of Macedonia, complained, that the eloquence of Demosthenes was a greater obstacle to his conquest of Greece, than all the fleets and armies they could send against him; for it was he that inspired them with a courage which rendered them invincible: and that if the Grecians would always be governed by his prudence and animated by his



eloquence, he should should never be able to conquer them. Now to attain any particular object, which of you would persevere as patiently against such difficulties in your way, as Demosthenes did?

H. I dare not promise; yet I will try to remember his example.

Mrs H. And which of all these great men do you admire most?

H. I suppose Socrates or Plato would stand first; but somehow I liked that Aristophanes, the poet, who made such fun of the generals and magistrates in his plays.

J. Ah, but he helped to get Socrates condemned for a crime of which he was not guilty.

H. I know he did; and that was bad enough, but they all had something to spoil them. When they knew *so much*, how could they all be so foolish as to worship those heathen gods? It is strange they did not know better.

Mrs H. No doubt they did in many cases; and they might all of them have known better, if they had used their reason upon that subject, as well as they used it upon others. but having so much evidence of the existence of the one God, and yet not worshipping him as God, he gave them over to hardness of heart and blindness of mind, to follow their own path to ruin.

H. Now, mama, if you please, I should like to hear something about their cities, whether splendid or not.

Mrs H. Yes, many of them were adorned with temples and dwellings, and statues of the most exquisite workmanship. The greatest expense was lavished upon their theatres. They were rows of seats, arranged one above another upon the side of a hill which was so shaped as to form a curve; so that the spectators could look over the heads of those next before them, down upon the stage in front, when the play was performed. Some of these theatre would seat fifty thousand persons. They were open to the air, except that they had cloth stretched from side to side to shield them from the heat of the sun, and there were porticos built around the sides, into which the people could retire, if the weather became unpleasant. These theatres were ornamented with statues, which were made hollow, and filled with perfumed water, which found its way very slowly through small pores in the statue, that the water might perfume the place, and at the same time evaporate, and cool the air. A vast deal of expense was thrown away upon these buildings and the performances in them. A Spartan once observed of them, 'that amusements ought to be amusements only, and not burdensome

expenses to the state, costing them more than all the rest of their government.' These entertainments of plays and games, and shows; of combats, and races, both with chariots and on foot, became fashionable throughout all Greece; and at last the people became so charmed with them that they cared for nothing else, and let their affairs go to ruin while they were at play; and thus Greece sunk, from one of the most powerful governments, to a weak, divided, and subdued country.

F. Games and combats, mama; what are they?

Mrs H. Two or more persons fought on the stage of the theatre, for the amusement of the audience—sometimes by wrestling with each other, sometimes by boxing. When they wrestled, they usually were without clothes, and had their skins oiled, so that their antagonists could hardly hold them. In their boxing matches, they often exhibit the most shocking spectacles of cruelty in giving pain, and the most obstinate courage, or rather wilfulness in enduring it, that one can conceive. The combatant that came off victorious, or fought till he died, was celebrated in songs, and crowned with a wreath of laurel, while he who asked for mercy, even under the most excruciating tortures, was shunned as a cow-

ard, who was not fit to associate with Athenians.

F. Then, mama, with all the wisdom of this people, I must call them barbarous; but I think you have told us that all nations who have not the light of revelation, are more or less barbarous.

Mrs H. That is true, my dear. It is often pretended, that the morality and religion of these Pagans, was as good for the world as the religion of the Bible. But we shall find that the religion of the heathen nations consisted entirely in sacrifices to imaginary deities, feasts and shows; and games and races, held in their honor, and consulting them by oracles, and birds, and beasts, and signs; while there is nothing which, like the bible, inculcates purity of heart, benevolence towards all our fellow beings, and supreme love to God; nothing which shows sin to be the source of all evil, or makes known a way of salvation from its power or consequences, through the atonement of the one allsufficient Sacrifice. And we shall see constant reason as we proceed, to be thankful to our heavenly Father that our 'habitations have fallen to us in pleasant places.' Should you like to hear a little about their instruments of warfare in the early times?

H. Did you not tell us that in the history of the Persians, mama?

Mrs H. I told you about the arms they wore on their persons. But knowing nothing of powder and cannon, they had various ways of conquering walled cities, which I think will be interesting to you to learn. They had an instrument which they called a battering-ram. This was a very heavy stick of timber, with an iron head; and it was slung on a frame. So that it could be drawn back and then thrown forward with great force against the walls, to break them down. Then they had the catapultæ: this was a great stone, or rather a rock, which was used in the same way with the battering-ram. They made also wooden towers, higher than the walls, and constructed so that they could move them nearer to the walls or further off, as they pleased. The soldiers first went upon the top of these towers, and with their darts or arrows, drove the inhabitants from the tops of the walls; then they let down a bridge made for the purpose, from the tower to the wall, and thus entered the city, going down the stairs upon the inside, and also discharging their arrows upon the inhabitants from the tops of the walls. Sometimes they undermined the walls; that is, dug under them, and then filled the cavity with combustibles, and then set them on fire. This intense heat caused the stones of the walls to crumble and fall in, and thus opened

a way for the soldiers to enter the city. At other times they dug down outside of the walls, and then under the city, and came up in the midst of the inhabitants; and, covered as they were with their cuirasses, or plates of brass, they were almost irresistible and unconquerable.

H. Now, mama, shall we go to the Persian again? for you said they were coming to put all Greece into confusion.

F. I should like to ask first, whether all these great men lived before, or after the Persian invasion. The greater part lived before it. Of these were Lycurgus, and Homer, and Hesiod, and Archilochus, Thales, Solon, Pythagoras, Simonides, Bias, Periander, Anacharsis, Æsop, and the lady Sappho. Eschylus, Sophocles and Euripides, lived about the time of the invasion; and Socrates, Plato, Xenophon, Aristotle, Aristophanes and Demosthenes, somewhat later; but Greece never produced so many great men after they became embroiled with the Persians, as before; their thoughts were upon war, and not upon learning; but what of celebrity they lost in the decline of learning, they gained in the glory of war and conquest.

J. And a poor exchange they made.

Mrs H. You will find however, that there is much to admire, in their devotion

to liberty and there country. Now after your long visit to Greece, can you recollect, Fanny, in what condition we left the Persians?

F. I think I can, mama. Darius has been unfortunate in his Scythian expedition, but has conquered India, and is now making great preparations to invade Greece.

Mrs H. Yes.

H. And the Spartans are living under the laws of Lycurgus, with two kings or presidents, and a senate and Athens has just been delivered from the tyranny of Hippias, one of the descendants of Pisis-tratus, who took the government in Solon's time; and Hippias has fled to Antaphernes, the governor of Sardis. And as for Egypt, that is under the Persians.

Mrs H. Very well indeed my son; and we are now come to the year 3500, or 500 years before Christ. You recollect I told you, a few small affairs caused a long war between the Persians and Grecians; we will now attend to those small affairs. The populace of Naxos, a Grecian island in the Archipelago rose against the nobility, and forced them to fly from the island. They fled to Aristagoras, the Persian governor of Miletus, and begged for assistance to regain their possessions. Aristagoras thought this would be a fine opportunity to

get possession of the island for Darius, and in this way open a road for him into Greece. He therefore went to Artaphernes, the brother of Darius, and Persian governor of Sardis. He was pleased with the plan too, and Hippias urged it on, and they sent to Darius for liberty to go, and troops to conquer the island. Darius was delighted with the opportunity, and gave them twice the number of troops they asked for. Aristagoras was appointed general, and Megabysus under him; but Megabysus was a Persian, and was not willing to serve under an Ionian, and he contrived to ruin the expedition, by letting the Naxians know what was going on; and they prepared so well for their defence, that after a four month's siege the Persians were obliged to leave them, having consumed all their own provisions in the fruitless enterprize. As Aristagoras was principal commander, the failure was laid to him; and when he saw his credit was ruined at the court of Persia, he determined to make one bold effort, which was no less than to revolt from Darius, and set up for himself.

F. Mother! But Darius had half the world at his command, and how could the commander of a small province expect to succeed against him?

Mrs H. It was a daring enterprize;

but he easily engaged his countrymen, the Ionians, in it, and he had a supporter in the very court itself. This was Henry's old friend Hystæius, the hero of the broken bridge. Darius saw him to be so popular in Ionia, that he took him with him to Susa, under pretence of desiring his council and advice, and to reward him for his services, but really, to keep him from doing him mischief. Aristagoras went to Sparta, to engage them in his cause; Cleomenes the king wanted three days time to consider the proposal, which was to go and attack Darius in his capital. At the end of the time, Cleomenes asked Aristagoras how far it was to Susa? 'About three months journey,' was the answer. Astonished at the proposal, he ordered Aristagoras to leave the city before sunset. He however continued his entreaties, and followed him home; when the little daughter of Cleomenes saw him urging her father to do something which he knew to be wrong, she begged him to 'fly from the stranger, lest he should corrupt him.' Cleomenes laughed at the earnestness of his child, but complied with her entreaties, and Aristagoras went to Athens. Here he met with better success, for the Athenians were very much offended with Artaphernes, because he had ordered them to recal Hippias,

and they were willing to assist Aristagoras in going against him, and his brother, the king. So they gave him a fleet of twenty ships, and with this and what other forces he could raise, he sailed to Ephesus; and from thence marched to Sardis, which he took and burnt, except the citadel, into which Artaphenes retired with his garison. But fearing to stay where they were surrounded with enemies, they returned in haste to Ephesus. The Persians and Lydians arrived there before them, and opposed their embarkation so sharply that they lost many of their men. The Athenians at last got on board their ships, and sailed home, and would never more do any thing to help Aristagoras. But their late repentance did not satisfy Darius for the assistance they had given him.

H. I dare say he thought he had reason enough now to go against Greece.

Mrs H. So much so that he employed an officer to say to him every night at supper, 'Sir, remember the Athenians.' At first, he suspected Hystæius had a hand in the revolt; but he convinced him that his presence only would quell the insurrection; and Darius, deceived by his fair promises, let him return home. As soon as he entered Ionia he joined the rebels, who were now in want of a leader from the death of Aris-

tagoras. He first tried to engage some Persians at Sardis in the revolt, but being discovered by Artaphernes he fled to Chios; there he was again unsuccessful, and also at Miletus. But when asked why he instigated Aristagoras to revolt, and thus bring the Ionians into so much trouble, he replied he found that the king was intending to remove the Ionians to Phenicia, and the Phenicians to Ionia. This was false; but it answered his purpose, for the Ionians resolved to hold out against Darius to the last, and he was finally obliged to send a large force which reduced them to a worse slavery than they were in before; for the most beautiful of their young men and women were sent to Persia as slaves, their fleet were destroyed, and Hystæius taken and put to death. Thus ended this revolt.

CHAPTER XI.

PERSIANS AND GRECIANS.

Mrs Harison was called away, just as she was about to close the last lesson, and it therefore ended somewhat abruptly; but she afterwards found time to give Henry and Frances a lesson, which, she observed, she would preface with a few explanatory remarks. But when lesson time came, she was again interrupted, and in the evening little Helen seemed to have the fidgets, for she would neither go to sleep or keep awake, and everything went against any recitation *that* night. But Jane wanted to hear more about Darius, and Henry did not like to be hindered a whole day; and he wished it was not against mama's principles to give a baby a drop of laudanum, to make it sleep when it was convenient; and even Frances seemed rather lost and waiting for something. At last, Mr Harrison was notified of the difficulty, and he very cheerfully laid by his own book and took up the affair, by ascertaining where in the history they were, and how much of the general subject of it they understood. 'Now is not mama a pretty good in-

structor?' asked Jane as she twisted her fingers in her father's hair, trying, she said, 'to make it stay up good, and look like a young gentleman.' 'Mama a *pretty good* instructor?' replied her fond father. 'Certainly, mama, is "pretty," and "good," at anything.' Oh, you will always twist everything I say, and then laugh at me; but I shall laugh back again; for it is you, papa, that say the queer things.' 'Well, I'll say another queer thing then; and that is, I suppose you *meant* to ask, 'are not *we* pretty good scholars?'

'When papa and Jane get into a frolic, they help a lesson along, about as fast as Helen does,' said Henry, looking somewhat discouraged. 'I will attend to you, my son, and assure you I am *not* "in a frolic," when I say I do think you have done extremely well in your history. But now for king Darius, continued Mr Harrison. He raised a large force both by sea and land, and committed it to the care of Mardonius, a young relative of his, with orders to invade Greece. Many cities in Thrace submitted to him at first, out of fear; but his fleet, in passing around mount Athos, met with a hurricane, and 300 ships and 20,000 men perished in the sea.

F. How very poor their ships must have been, to be so easily destroyed.

Mr H. They knew next to nothing in those days, of the arts of ship building and navigation, and nothing at all of the magnetic needle, which sailors now use, and therefore they dared not sail out of sight of land. This made sailing very dangerous, for the vessels were close together and so near the land, that they were easily blown against the shore and dashed on the rocks.

J. But what became of Mardonius, after his ships were destroyed?

Mr H. He encamped with his land army in a very insecure place, and the *Thacians* attacked him, and killed great numbers of his men, wounded him, and obliged him to fly back to Asia with the mere remnant of his army.

J. And so ended this great Persian invasion.

H. Oh, no, Jane. You are in too great a hurry. Darius will only learn better how to manage the next time.

F. If I did not find these kings and kingdoms so determined to be always at war, I should expect the Persians would be willing to stay at home.

Mr H. Henry is right, however. Darius found he had committed his army to an inexperienced young man. He, therefore, recalled him, and gave the command to Datis, a Median, and Artaphernes, son to his

brother of the same name. But the measure he first tried, was to send heralds into all parts of Greece, to demand earth and water, the Persian token of submission. Many cities, terrified at the great power of Darius, submitted at once; but Sparta and Athens threw their heralds, the one into a well and the other into a ditch, telling them to get their earth and water there.

H. That was just good enough for them.

Mr H. But you forget, my son, that they were the ambassadors of a prince, and it was not very manly, or even civil, to treat them in this way.

H. I know it, papa, but I cannot help liking it, it was so comical and so spirited.

F. Who had the Athenians for their leading men then?

Mr H. Miltiades, Aristides, and Themistocles. Cleomenes and Demaratus were at the head of affairs in Sparta. Darius sent his second army with orders to burn Eretria and Athens (because they had assisted Aristagoras with vessels,) and send all the inhabitants prisoners to Persia: and so sure was he of victory that he provided them with a great number of chains and fetters to bind them. With a fleet of 600 ships and an army of 50,000 men, he conquered the prin-

cipal islands in the Ægean Sea, reduced Eretria to ashes, and sent the inhabitants in chains to Persia.

J. Oh, poor people! Did Darius kill them all, when they got there?

• *Mr H.* Oh, no, Jane; he treated them very kindly, and gave them a village, near his capital, where some of their descendants were found 600 years afterwards.

H. And now for Athens; I am afraid the Persians will burn that too.

Mr H. They let the Athenians know their successes, in hopes of frightening them into submission; but they were not to lose their liberty so easily. They sent to other cities for assistance, but two only dared to help them. Platea sent them 1000 soldiers, and Sparta proposed to send them a large force as soon as the moon was full; for they had a superstitious notion that no enterprize would succeed which was commenced at any other time; and it now wanted a number of days to the 'full.'

H. How provoking! when the Athenians were in such pressing need of help.

Mr H. In this extremity they were obliged to arm their slaves. The army consisted of only 10,000 men, while the Persians had 100,000 foot and 10,000 horse. The Greeks were commanded by ten generals, who were each to take their turn for a day: but Aristi-

des, considering that this would make confusion, voluntarily resigned his share to Miltiades. The others followed his example, relinquishing their private honors to the public good. Miltiades had before persuaded them, that, few as they were, they had better go out and attack the enemy than let them come and besiege the city. He therefore drew up his army at a place called Marathon, about forty miles from Athens, at the foot of a hill where he could not be surrounded; and cut down a great many trees on each side of his position, that they might lie in the way, if the Persian cavalry should attempt to attack him in flank. He did not wait till the enemy came up to them; but the moment the signal was given, his army ran with all fury against the Persians. The contest was obstinate, but at last the Athenians gained the victory, and the Persians fled towards their ships. The Athenians pursued them so closely, that they burnt many of their vessels before they could get into them, and drove multitudes from the shore into the sea. Those who escaped, sailed for Athens, hoping to get there before the soldiers could arrive to defend it. They were mistaken, however, for the conquerors arrived there before them, and were prepared for a defence.

H. Well, mother, I think this goes be-

yond anything that Cýrus did. If this is a specimen of Grecian bravery, I believe they will answer your description.

Mr H. I presume your mother has not exaggerated the account of this great nation. 'The battle of Marathon' has been the pride of Greece and the admiration of the world to this day. The Persians had been so sure of victory, that they brought marble to Marathon to erect a monument in honor of thier victory; but it was taken and used for the same purpose by the Greeks. It was cut by the celebrated sculptor Phidias, into a statue of the goddess Nemesis, whose temple was near that place; so careful, were the Greeks to ascribe all their sućcesses to the gods. The Persian camp was found full of silver and gold, and beautiful garments, and rich furniture, which were distributed peaceably and equitably, under the direction of Aristides. The Greeks lost only 200 men, while the Persians left 6000 dead on the field, besides those who were drowned, or burnt with the ships.

H. I am thinking about those superstitious Spartans; did they get there in season to help the Greeks, or have any of the things that were found in the camp?

Mr H. They arrived the next day after the battle in season to see the riches of the

Persian camp, before it was divided, but not to share in it.

J. I should think the people, in the city, would be rejoiced when they saw their army coming back victorious.

Mr H. No doubt, they were; but they had heard the good news before the army arrived. As soon as the Persians fled from Marathon, a soldier ran with all his strength to Athens, saying as he came to the door of the magistrates house 'Rejoice, rejoice, the victory is ours!' and immediately expired. The greatest honors were paid to the memory of those who were killed in battle. To reward the generals, they had a beautiful painting done by one of the finest artists of Greece, in which they were all represented, with Miltiades at their head, exhorting them and the soldiers to courage, and obedience to their commanders. Miltiades afterwards asked for a fleet to go and subdue those Grecian islands that had submitted to the Persians. It was granted to him, and he had partly accomplished the work, when he heard that the Persian fleet had gone again towards Greece, and he immediately returned to defend his country. But Themistocles was jealous of the glory he had acquired, and he resolved to have him removed out of the way, that he might enjoy the supreme command. To effect his

object, he accused him of returning out of favor to the Persians, and because he had been hired by Darius to leave the other islands under his control; whereas nothing could be farther from the character of Miltiades than such treason as this.

F. Well, of course the Athenians would not believe him.

Mr H. They *did* believe him, however, for he possessed a flow of eloquence that bore down all opposition. Miltiades was condemned to death, but the judges altered his sentence to a fine which he was unable to pay, and he was thrown into prison, where he died of a wound, which he received in conquering one of the islands. Aristides, only, now stood in the way of Themistocles, and the eloquence, which had prevailed against Miltiades, was now used with the same effect against the man, who of all others deserved the highest gratitude of the people of Athens. Aristides was banished from the city.

H. What an ungrateful people! but I do hope they will need him, and be obliged to call him back.

Mr H. You are more willing they should be humbled for their injustice than he was; for he said, when he was leaving the city, that he hoped no calamity might occasion his country to need his services.

His wish, noble and generous as it was, was not gratified, however, as we shall see by and bye.

F. But it appears so strange, that a people, of so much sense as the Athenians were, should banish Aristides without any cause; I can hardly comprehend it.

Mr H. Perhaps the reason given by a poor man at that time, was as good a reason as many of them had for doing it. This man could not write, and did not know Aristides, and when the vote was to be given, he applied to Aristides himself, to write his name on the shell, which was used upon such occasions. 'Has Aristides done you any wrong, that you wish me to write his name in this way?' asked the accused man. 'No,' replied the peasant, 'I do not so much as know him, but I am tired and angry at hearing every body call him, *the just.*' Aristides calmly took the shell and wrote his own name upon it, and returned it to its owner who was using it for so shameful a reason.

F. But, papa, you will spoil the Grecians for me, notwithstanding they are so wonderfully skilful and brave.

Mr H. You must remember, however, that they were but just delivered from the tyranny of Hippias, one of the Pisistratidæ, and they were afraid of every one who gained

in any way the confidence of the people or the army.

H. But Darius, papa, I had almost forgotten him. Was he not enraged at his second defeat?

J. Discouraged, I hope.

Mr H. Not discouraged, by any means. He sent to all his subjects to arm themselves to follow him, to revenge both the burning of Sardis and the defeat of Marathon. After three years preparation he was ready to go. But, it was contrary to the laws of Persia, for a king to go into a battle until he had named a successor to the crown, in case of his death. There were two sons of Darius who claimed this honor. Artabazanes, was the oldest son, but was born before his father was a king. Xerxes was the first born of Darius *the king*, and his mother was Atossa the daughter of Cyrus. These considerations decided the question in favor of Xerxes. While the case was undecided, the brothers treated each other with all possible kindness, and Artabazanes continued devoted to the interests of Xerxes, and died fighting bravely for him in battle. This is a fine example to those families, who contend with each other about the most trifling pieces of property.

H. I do not intend to hurry you, papa, but I am anxious to hear whether Darius

succeeded any better among the Grecians, than his generals had done.

Mr H. Darius died just as he was ready to march.

J. Why Henry, you look as if you were perfectly astonished.

H. I am, and I cannot think what to ask next. It seems as if the history was broken in two, and I do not know how to join it together again; do *you*, papa?

Mr H. O yes. Xerxes peaceably took possession of his father's throne, and his place in the army. He continued to the Jews all those privileges which his father had granted them, and particularly the supplies for the temple. A rebellion broke out in Egypt, just before his father's death, which he successfully subdued, and then turned his thoughts towards Greece.

Mrs Harrison here interrupted her husband, by saying she intended the children should learn that part of the history and recite it; she wished, therefore, that Henry and Frances would take their books the next morning, and be prepared to tell the story of the expedition of Xerxes into Greece, when she next should have leisure to hear them. This did not occur till the next week. In the mean time, as in all other families, many little occurrences took place, out of which, a Miss Mitford, if

she had been there, might have made an amusing story. But unluckily for our entertainment, Miss Mitford, as usual, was across the 'great waters;' and we must be contented to do without them; and will therefore try to find something of more importance, if not as much amusement, in the history of Xerxes. It so happened, that no one but Henry found it convenient to study the lesson, and he therefore must be chief speaker.

CHAPTER XII.

PERSIANS AND GRECIANS.

‘No, no, Helen; brother cannot let Helen have this great book; mama must take it, and hear us recite.’ But miss Helen, notwithstanding she had all the wisdom, which a child of eight months could be expected to possess, did not at this time think fit to understand Henry’s refusal, or his reasons for it; and, one more spring at it, and we should have the sorrowful tale to tell that she had been so very disobedient as to tear a book; but just at that moment, mama interfered, and when papa or mama took away a book or a plaything, young as Helen was she had learned that it did no good to cry for it; so she immediately turned her attention to something else, and his mother requested him to proceed in his lesson.

H. Before Xerxes set out on this expedition, he went through the ceremony of asking the advice of the lords of his court; but he first shut all their mouths by giving his own opinion in favor of going, and none of them dared to object, except his uncle Artabanus.

Mrs H. This was the same man who advised Darius not to go against the Scythians.

J. I should think, then, that Xerxes would hear to him.

H. No, Jane, he was very angry with him, and told him he would go himself and leave him at home, with the ladies, where only he was fit to be. But the next day he asked pardon for his disgraceful conduct and told his uncle, he was of his opinion that he had better not go; yet he said he had had a dream, that night, in which, a man appeared to him, and encouraged him to undertake the enterprise. The next day, he said he had had the same dream again, and that the same person appeared to him, and threatened him severely, if he did not go; and he wished his uncle would sleep in his bed the next night, and see whether it would appear to him. Artabanes consented, and had the same dream, and saw the same person, who, so completely frightened him out of his former wise opinion, that he was as forward as any one to encourage Xerxes to set out for Greece.

F. But, mother, do you really suppose they saw anything more than usual.

Mrs H. The story itself is very doubtful; yet as he was so anxious to go, it would be singular if he did *not* dream about it. And

for the *man*, I should not wonder if it was Mardonius himself; for he had been determined upon avenging himself upon the Greeks ever since his former defeat by the Thracians, and the hurricane.

J. But, did he really go, because he dreamed he must?

H. Why, he went: but I suppose he was determined to go, before he had his convenient dream. He made an engagement with the Carthagenians, that, while he kept the Grecians busy at home, they should prevent them from receiving any assistance from their colonies in Sicily, by attacking *them*.

Mrs H. We shall find the account of this affair, when we come to the history of Carthage. I will only mention here, that they not only raised all the men they could at home, but with the money which Xerxes furnished they hired troops from France, Spain, and Italy. So here you see all the world against Greece. But proceed, Henry.

H. The first story, I suppose, will convict Xerxes, in Fanny's opinion, of being a fool or a madman; and in mine, of being a funny fellow. To save the risk and trouble of taking his vessels around the promontory of mount Athos, where the former fleet was destroyed, he ordered his soldiers to cut a

channel for them through the peninsula, which was about a mile and a half broad; and he wrote a letter to the mountain in this style; 'Athos! thou proud mountain! I advise thee not to be so audacious, as to put rocks and stones, that cannot be cut in the way of my workmen. If thou dost I shall cut thee down and throw thee headlong into the sea.' Now, Fanny, was not that a comical letter?

F. I cannot help laughing at it, to be sure; but you will acknowledge it was very childish and unbecoming for any *man*, and especially for a king.

H. Oh, I know that; but you always look at everything so gravely, and Jane is always so frightened for fear of war, that there is nobody but myself to make fun for you all; and for my part, I am very glad to have so good an assistant in the business as Xerxes is.

Mrs H. You are generally sufficient to do the whole that is really necessary, in that part of the business, without the help of Xerxes.

H. Why, now, mother, I am sure I am generally very sober for me, when we recite.

Mrs H. Yes, for you, but suppose you go on, and tell us how Xerxes gets along.

H. With all my heart, mama, and tongue too. When he arrived at a place, upon the sea shore, where his sea and land forces were very near together, he had a throne erected for him on a hill, where he could see them all at once. When he first looked upon the water, covered with his ships, and the land, with his soldiers, he was filled with joy and admiration; but upon second thoughts he remembered, that in 100 years *not one*, among that multitude, would be living, he could not refrain from weeping. Artabanes took that opportunity, to give him good advice, and he still urged his fears about their success; for, as he observed, the country could not sustain such an immense number of troops, and no harbor was sufficient to hold so many ships.

F. But I thought he threatened to leave his uncle behind.

H. He did say so, but he altered his mind and took him with him. But, now, he sent him back and gave him full authority to govern at Susa in his absence. He next caused a bridge of boats to be built across the Hellespont; but a storm tore it away before his army was ready to cross upon it. At this, he was so *angry* that to punish the sea he threw two chains into it and commanded his men to give it 300 lashes with a whip, and to scold it as he had done to mount

Athos : and worse than all, he cut off the heads of those men who had the direction of the work, because they had not made the bridge stronger. He then set about building one which should be proof against 'wind and weather,' as sailors say.

J. But I should like to know how a bridge of boats can be built so as not to be washed away.

Mrs H. They fastened together boats enough to reach across the stream; sometimes there were several rows of them, fastened together each way: and then they covered the whole over with logs or boards.

H. But this second bridge, which Xerxes built could not be called a *boat-bridge*, for it was a *ship-bridge*.

J. What, built of ships?

H. Yes, made of more than 600 large ships placed in rows, and fastened together with immensely heavy chains and cables, then it was covered over with flat boats and then with earth, and then a railing was built on each side to keep the animals from running off.

F. What an immense expense, and how much labor!

Mrs H. Xerxes did not feel the *expense*, as he did not have to pay his soldiers any the more for doing that than if they had been lying still; and he did not care how much *trouble* it cost *them*.

H. And when you hear how many men he had you will see that they could do it in a *little time*.

J. They had lost so many men in Greece, before that, I should think they could not have a very great army now.

H. Herodotus, a Greek historian, who lived at the very time, says, that, of the land and sea forces, and all who accompanied them, there were more than *five millions of persons*. And the Greeks recorded it on a monument, that they *fought with three millions*.

J. Well, then they swept away all the cities of Greece, and there is no such thing as helping them; we may as well give them up for lost.

H. Wait, Jenny, wait child: you don't know yet: have you forgotten the battle of Marathon?

J. No, but I am distressed about the poor Greeks.

H. Yes, and you are always distressed about somebody; but I will tell you something that will cheer you up a little, only it happens to be on the wrong side of the story. Xerxes had in his army a *lady-commander*; her name was Artemisa. She was Queen of Halicarnassus. She brought only 5 ships, but they were *better* than any others in the fleet *except* those of the *Sidonians*; and she was the best manager in the whole fleet, and

gave Xerxes better advice about his affairs, than any of his generals.

F. Will you tell us, Henry, whether Xerxes was one of those remarkable characters, who feel *above* receiving advice from a lady?

H. Yes, Fanny, exactly one of those characters: he treated her *politely*, but chose to manage his own affairs, in his own way, and suffered the consequences.

F. Did every body on the way submit to Xerxes?

H. Every city and prince, in Thrace, submitted to him except one, the king of the Bisaltes: he would not submit and could not oppose him; so he retired to the top of a mountain, and forbid all his six sons from helping the Persians. But they disobeyed him, and when they returned home he condemned them to have their eyes put out.

Mrs H. Can you recollect, what the Greeks were doing all this time?

H. They were not idle, I assure you, mama. They received every year a certain quantity of gold and silver, from their mines which was distributed among them, but Themistocles persuaded them now to spend it in building ships: and before Xerxes came they had made 200; and they were put under the command of Euribiades, a Spartan.

J. Then the Spartans concluded to help

them this time. I hope the moon will take care to *full* at the proper season, so that they need not have to wait for it.

H. The Spartans were almost the only people, who did help them. Several kings and cities to whom they applied, offered their assistance, if they would let them take the command; if not, they would do nothing about it. To this condition, the Spartans and Athenians would not agree, and finally nobody but the Corcyrans, the Thespians and the Platæans united with them.

Mrs H. Do you recollect, certainly, whether the Corcyrans came to help them?

H. Ah, I recollect now. They set sail from their island with a number of ships, but when they got part of the way, they sent word they were detained by storms and could get no farther.

J. And the storm was to last always, I guess; or at least, as long as the Corcyrans were afraid of the Persians; a fine excuse, really!

H. You have guess'd right Jane, for it was only an excuse that they might keep out of the way till after the battle, and then declare for the conqueror.

F. But how selfish they all were, when Xerxes was coming against them *all*, as well as against Athens.

H. One thing, about the Athenians,
20*

you will like. They called home all the citizens whom they had banished, so that *Aristides* was pardoned, you see.

F. How did Themistocles feel about it?

H. He was as glad to see him as any one; for now, that their country was in danger, they laid aside all their personal feelings, and united their efforts to save it.

F. That was a noble feeling!

Mrs H. And characteristic of the Grecians.

H. Well; the next thing to be considered was, where they should meet the Persians. The people of Thessaly, in the north of Greece, wished to have the intruders kept out of their country, and the Athenians sent 10,000 men under the command of Leonidas, one of the two kings of Sparta, to protect them: but the king of Macedonia told them, they would certainly be overpowered by the immense number of the Persians, and they thought it best to retire towards Athens. They returned as far as Thermopylæ, and the Thessalians submitted to Xerxes. The place called 'the Straits of Thermopylæ,' is a passage between two mountains, only twenty-five feet wide, and was the only road by which the land army of Xerxes could pass into Greece. Here the Spartan leader took his post.

J. What a narrow place to fight in! why did they not go where they had more room?

Mrs H. This was the very place for them; for they were so few in number, the Persian army could have surrounded them at once; but here, they could not do that, or have but few of their men to fight at once; and the Greeks could stand a fair chance. Xerxes was surprised when he found they were intending to defend this passage, for he thought they would fly the moment they saw him coming.

J. Did the Greeks know how many men he had?

H. Yes. They had sent some spies to the Persian camp, but they were detected, and were upon the point of being executed, when Xerxes stopped them, and led them all around the camp, and then sent them back, thinking the story they would tell of his power and numbers, would do him more good, than their death. But he found the Greeks were not all cowards; for Leonidas with only 4,000 men met him in that narrow strait, and there he determined to conquer or die. Xerxes tried to *hire* him to submit, but no promises of money or rank could move him. Then he sent an *order* to them to lay down their arms. To this, Leonidas only replied, 'come and take them.' At last he sent a body of Medes with orders to take them alive, and bring them to him; but the Greeks fought

so courageously, that they killed a great many and drove the rest back. Then he sent a company of 10,000 of the best troops in the whole army, which was called the 'immortal band.' These were served as the first were; and Xerxes was so perplexed, he did not know what to do next. And there he might have staid all his life for all getting through the strait, if a wicked Macedonian had not shown him a secret way to the top of the mountain. Here he sent a body of soldiers, to take possession of the top of the mountain: and Leonidas, seeing he should now be taken, dismissed all his men excepting three hundred Spartans; and these fought till they were all killed but one. He was left alone, and he contrived to get away and ran to Sparta. But he was considered there as a deserter, and no one would associate with him.

F. What men the Spartans were! Then Leonidas was killed too.

H. Yes, and the Greeks erected two monuments on the spot; one with this inscription: 'Go stranger and tell at Lacedæmon that we died here in obedience to her sacred laws.' And on the other was inscribed, that 4,000 Greeks had withstood 300,000 Persians.

Mrs H. You will find the names of Leonidas and Thermopylæ are still repeated

as watchwords, by every friend of liberty to this day.

F. I have often seen them when I have been reading, but did not know what they meant.

H. And I have seen the name of Leonidas in a liberty song, but I did know who he was. But just think, Frances; although he was such a brave man and fought so nobly to keep the enemy from coming into his country, Xerxes was mean enough to have his dead body searched out among the slain, and hung on a gallows!

J. That is one reason why I hate war so much. If a man is ever so good, he must give up all to a wicked king or a wicked somebody, just because he is not strong enough to keep him away; or else he must be treated as though he was the worst being that ever lived. Oh, I do hate war. But, then, I should like to have this war last long enough to get Xerxes well punished.

Mrs H. Come, come, Jane, you are getting to be quite warm in ancient politics. Suppose you wait and let Henry finish his story.

H. It will do Jane some good to know, that the Spartans found his bones, and had them brought to Sparta, and a magnificent monument was erected to his memory.

F. You have not told us how many men the Persians lost.

H. No less than 20,000. Xerxes tried to conceal his loss from those of his soldiers, who were not in the battle, by ordering those that were engaged in it, to dig large holes, secretly, and throw all but about a thousand of the dead bodies into it. But when the soldiers, in the fleet, went ashore the next day to see the field of battle, they discovered the trick, and Xerxes only gained additional disgrace by his contrivance.

F. But, mama, Leonidas could not have expected to be able to destroy the whole army of Xerxes; and he must have known that when all his men were killed, the Persians would march through the strait and go into Greece; and it appears to me, that he ought to have saved the lives of his brave followers, that they might help their countrymen in some other place.

Mrs H. There was probably no other spot in the country, where the Grecians could have killed 20,000 Persians, with the loss of only 300 men on their own side. But this was not all. Leonidas wished to discourage the Persian soldiers, and make them afraid of the courage of men who fought for liberty; and he wished too to convince the Grecians, that it was not necessary for them to meet their enemy with an equal number of soldiers, in order to

gain a victory, if they would but be resolute, and determine to conquer or die: and his conduct had all this effect upon both armies, nor has the world yet forgotten the lesson so effectually taught by the death of Leonidas and his 300 Spartans. Now, Henry, will you tell us, whether the fleets had any engagements, or how they were employed.

H. The Persians had, at first, 1,200 large vessels and 3,000 small ones, but storms had wrecked quite a number of them. When this fleet was near Thermopylæ, the commander sent 200 of the vessels to keep watch around the north end of the island of Eubœa, and take all the Greek vessels that came that way. The Greeks heard of this and thought they could overcome so small a detachment; so they immediately set sail in the night, hoping to come unexpectedly upon them, but they missed their object and came, unexpectedly to themselves, upon the great body of the Persian fleet. They fought a while, and the Greeks had the advantage, but when it grew dark they separated.

F. How many ships had the Greeks?

H. Only 271. So, you see, the sailors were as brave as the soldiers. But now they had assistance from another quarter.

J. Then somebody finally concluded

the Greeks would conquer, and had courage enough to come and help them.

H. I do not know, exactly, what that somebody *thought*, for it was the wind; which appears to have been so far of your opinion about Xerxes that it rose up into a storm that night, and almost destroyed the 200 ships at Eubœa, and very much injured the main fleet, which had been *handed* rather roughly by the Greeks in the day time. The next day the Grecians really had an addition to their number of 53 vessels, and with this help they again attacked the Persians and sunk a great many ships. The next day the Persians began the battle, for they were ashamed of being attacked first. But the Greeks had found out that there was nothing to be afraid of, in the great size and splendid ornaments of the Persian vessels, or in the shouts and war-songs of the sailors, and that a few *soldiers* were better than a great many *men*; and they concluded, the best way, of dealing with such an enemy, was to make directly up to them and let them see that they were not afraid of their looks or their noise. The third battle ended as the others did, in the greatest loss to the Persians, yet it was not decisive.

F. Did the Greeks know about the battle of Thermopylæ?

H. Not till after these battles near Artemisa; and then they sailed away to Salamin, leaving inscriptions, cut in large letters, in the rocks facing the sea, in which they exhorted the Ionians to leave the service of the Persians, and come over to the side of their ancestors: or if they could not do that, to injure the Persians all they could in the time of battle, by refusing to obey orders, and putting every thing into confusion, as far as they could.

J. But what was that for? The Persians could see the inscriptions, as well as the Ionians.

H. This was what Themistocles wanted; and he hoped to make them jealous of the Ionians, so that they would send them away, and then they could have fewer vessels for him to fight with.

J. Ah, that was quite a contrivance. But now that the fleets are separated, I should like to know how Xerxes gets along on land. I suppose he marched his army through the strait that had been so well defended. If I had been the commander of Greece, I would have filled it up and shut him in.

H. That is, if you could have driven away the guard he left there.

J. Oh, I did not think of that.

H. Well, you will be sorry to hear that

he marched towards Athens with so strong a force, that the people of the city were obliged to leave it.

J. Indeed I should. But you know I told you Xerxes would destroy every city in Greece; and you thought I was in a hurry.

H. Well; I have not told you yet, or read it either, that he *did* destroy every city. But I cannot tell you *now* whether he did or not; for I have recited as far as I have read, and you must wait till to-morrow for the rest.

Jane was almost vexed with Henry, because he did not read just enough farther to see whether Xerxes really conquered Greece or not. But as it was too near evening to allow of any more reading or reciting, at that time, she was obliged to do without it. To add to her troubles, just at sunset a carriage drove up, and who should be in it, but uncle Robert and aunt Catharine, and their two children, William and Caroline, to spend a week with them.

END OF VOL. I.



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Boston, October 31st, 1831.

The following notices have appeared in some of the Public Journals.

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